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A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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The Reviews.

POLITICAL.

IMPERIAL FEDERATION.

AN ENGLISH AND AN AMERICAN VIEW.

Nineteenth Century, London, September.

I.

THE RIGHT HON. LORD BRASSEY.

THE value of our over-sea imperial trade is computed at twelve hundred millions a year. One-third of this total is carried on between the colonies and the mother country. Of our exports in manufactured goods—the most important, as giving employment to the teeming millions of our industrial population—one-half are consigned to the colonies. Trade follows the flag. As borrowers on the Stock Exchange, the colonies hold a position inferior only to that of the mother country herself. A policy of union, steadily pursued, will improve the position of the colonists on the London Exchange. A policy of separation would destroy confidence. The more

recent efforts to raise money have been less successful than those of earlier date, because separation has been under discussion.

The colonies are of value to us, not only as a market, but as a field for emigration. In relation to defense, to remain united is of equal advantage to the mother country and to the colonies. The sea power of Great Britain is as necessary to the colonies as to the mother country; and they could not create it for themselves.

If we remain one empire we have at our command forces which are practically irresistible. If we separate, our small overpeopled island and the young communities which we have called into existence, scattered over the globe, would present, in their weakness, a contrast painful to contemplate, beside the solid weight, dignity, and power of a united empire.

The sentiment of unity is strong in every part of the Empire. It has been said by Lord Roseberry, with equal eloquence and truth, that we have never had any difficulty with regard to the feeling which it is our wish to discover and promote. That feeling exists everywhere. We have never had to light the fire, so to speak, of Imperial Federation. We have only had to breathe on the burning embers and kindle the flame.

The pride of the mother country in the colonies has been attested by many proofs: by the success of the Colonial Exhibition and by the warm welcome extended on all sides to our visitors. The same cordial feelings were once more aroused on the yet more important occasion of the Conference of Delegates from all parts of the empire, called together, with wise statesmanship, by the present Government in 1887.

The Imperial Federation League has recently been urged by Lord Salisbury not to rest content with the advocacy of general principles. The time had almost come when schemes should be proposed. Many schemes of federation have been propounded, and many degrees of federal union are possible. Lord Rosebery has not gone further, as yet, than the enunciation of a general principle. "The federation we aim at," he has said, "is the closest possible union of the various self-governing States ruled by the British Crown, consistently with that free development which is the birthright of British subjects over all the world—the closest union in sympathy, in external action, and in defense."

[The writer briefly discusses some of the important practical questions and steps of policy suggested by the general subject of Imperial Federation. He views with some favor the idea of representation for the colonies in the Privy Council, but thinks that "the constitution of a great Council of the Empire, with similar functions in relation to foreign affairs to those which are exercised in the United States by a committee of the Senate, is a step for which public opinion is not yet prepared." He also discourages propositions looking to a customs union with the colonies and colonial representation in the House of Commons and House of Lords. He thinks a union for defense would be more practicable, and is more urgent, than a customs union; and he cites with approval Lord Rosebery's opinion, that "the question of Imperial Federation depends for the present on frequent conferences."]

II.

ANDREW CARNEGIE.

The "Imperial Federation" and the "Empire Trade League" are prominently upon the stage, and the monthly magazines and daily press freely discuss the subject. Each of the two societies named has recently been granted an interview with the Prime Minister, and each has been advised by him in turn to take the first forward step and furnish at least rough outlines of its plans. He has wisely called for a bill of particulars, having had enough of glittering generalities. This is a challenge which admits of no denial if these societies are to

justify their continued existence. If they cannot formulate a plan, surely they will retire.

The "United Empire Trade League" attends strictly to business; there is no sentiment about it; trade everywhere, and nothing but trade. We have, therefore, only to consider, as far as it is concerned, whether Britain and her colonies would make good bargains by banding together against the outside world, and giving to each other more favorable terms than to outsiders. What response would the nations of the world make to a declaration of industrial war against them? Discrimination must produce discrimination. Britain has the foreign trade of all her colonies almost exclusively already, except that of Canada, of which she has nearly one-half, the United States possessing rather more. Why, then, should she jeopardize the control of the markets of the world to the extent of two-thirds of her total exports for nothing? And what would be the reply of the colonies to an invitation to join in the proposed industrial crusade against the world? Has any indication been seen of a desire upon the part of any of these colonies to abandon the high aim they have set before themselves of becoming a great power with diversified industries, capable of supplying its own necessary wants? The members of the League should endeavor to place themselves in the position of Canada and of Australia, and judge in the case of Canada what its reply to their idea *must* be, and in the case of Australia what it *would* be.

In the programme of the "Imperial Federation League," we find no business whatever; no considerations of trade; bargains are not thought of; sentiment reigns supreme. It is deemed possible to create a solid empire, under one head, of part of the English-speaking race, one in Canada, one in Australia—thousands of miles apart—each with different environments, and totally different problems to solve; and one of the three parts being under wholly different institutions from the other two; the latter being democracies without a trace of hereditary privilege, aristocracy, Church and State, or entails of the soil, and the very air breathed there instilling ideas of political equality in the citizen. It is not necessary to await the bill of particulars which Lord Salisbury has required the "Imperial Federation" to produce. The native-born colonist has not the slightest idea of permitting the parent land, distant thousands of miles away, or any land, to have anything to say in or to his country. Once started, national aspirations are not to be quenched. The sooner they are gratified, the better for all.

It is of the utmost importance that the people of Britain should promptly realize her true relation to her colonies, which is just this: She is the mother land, and no nation has ever been blessed with a family so numerous, enterprising, and creditable. The only part open to her is to play the mother, and as her children grow beyond the needs of her fostering care, to endeavor to inculcate in them the ambition to go forth and manage for themselves. She should doubt the blood of any weakling content to remain under her protection when the age of manhood comes.

And why should the parent land be counseled by the Imperial League to endeavor to form closer ties with her other children than with her eldest-born, who must dwarf all the rest of the family combined? What kind of federation is that which leaves the Republic out?

The great aim of the Federationist should be to draw together the masses of all English-speaking countries, and to make them feel that they are really members of the same undivided race, and share its triumphs; that all English-speaking men are brothers who should rejoice in each other's prosperity, and be proud of each other's achievements. Impossible "Imperial Federation" and "Empire Trade League" should give place to "Race Alliance," and so embrace all in one common bond, the only test being

If Shakespeare's tongue be spoken there,
And songs of Burns are in the air.

THE DIMINISHING STRENGTH OF THE TRIPLE ALLIANCE.

MADAME JULIETTE ADAM.

La Nouvelle Revue, Paris, September 15.

THE meddling impatience of William II. has put at stake all the influence that Prussia had acquired during the last twenty years, and even compromised the results of the victories of 1870.

The wish and dream of the German Emperor to keep in his grasp all sorts of things has caused him to hold badly what the policy of Prince Bismarck appeared to have got possession of without the possibility of escape. A single friendly gesture of Alexander III., a single step taken towards a nation which held out her arms to him, and which her enemies pretended had been quite defeated, isolated, despised, sufficed to dissipate the smoke of accumulated lies, to throw a strong light on our restoration.

The truth, in declaring itself, has demonstrated more clearly the falseness of the false friendship of Germany for Austria, of the false understanding between Austria and Italy, of the false protection of Italy by England. The Triple Alliance is no longer the Holy Combination. They must be bold men who dare look it in the face and see it as it is; all form their opinion of it as it was in its day of vainglory. The Slav agitation in Austria, the anti-Austrian agitation in Italy, will cause the Triple Alliance to sing a *decrecendo*, which will have for a counterpart the *crescendo* of the Franco-Russian Alliance.

The neutrals who have had the courage to resist the Teutonic oppression will perceive that they are freed from an anguish which has lasted twenty years; the small peoples who, through fear, have feigned enthusiasm for the Quadruple Alliance, will escape by degrees from the yoke of England or of Austria which keeps them in paths where Germany dominates. Conscious at last of the fragile nature of agreements among peoples, all of whose interests are opposed to each other, and of the cupidity which nothing but a war can satisfy, all Europe is freed from the tyranny of the policy dear to Berlin.

In France, above all a country of parties and free public opinion, the understanding with Russia has not yet ceased to be applauded. In the humblest hamlets, as in the largest cities, unanimity has been complete. If we can be reproached with too frequent and too constant manifestations of our joy, it will not be the Russian people, whose enthusiasm has risen nearly to frenzy, it will not be the Czar, to whose acts the French people have offered brilliant, not to say clamorous, homage, who can blame us. Only those who exact from a "sovereign democratic" people "the customs of courts," and those lovers of Germany, or sceptics whom the expansion of a passionate sentiment among a people annoys, can criticise the form given to the nation's voice in favor of Franco-Russian sympathies. Let these malcontents say what they like and fume as they please; but let us rejoice without reserve, for there have been sown in the soil of France seeds which will yield harvests hereafter. There is need of a superabundance of enthusiasm, to provide for the wisdom and patience which will be necessary for us, and for a sufficient force of resistance to the intrigues and contrivances of our enemies and false friends at home and abroad; for, let us be sure, we shall be spared nothing of that kind.

Already the journals of Lord Salisbury and Bismarck's successor, who pays as generously as Bismarck the same reptiles out of the same Guelph funds, have changed their tactics. There are no more, or very few, injurious words, and, in the latter case, sugar-coated; but instead, an expression of touching regret for "the simplicity of France which has become the dupe of Russia," then a thousand insinuations about our self-love being easy to be made use of, and so on.

Nevertheless, while uneasiness lurks in reptilian inkstands in Germany, threats issue from them. On the anniversary of

Sedan, if their triumph appeared to the Teutons loaded down with future wars, they showed the same insolence in speaking of past victories. The *Berliner Tageblatt* passes in review the peoples on whom Germany can count in case of war; not only Austria, Italy, England, but even Finland, according to that sheet, may enroll itself on the German side, and then Sweden, Roumania, Bulgaria.

The saying of William II. at Merseburg, "Peace does not depend on me alone," is full of instructive revelation. This peace of the Triple or Quadruple Alliance, which is, in fact, constant danger of war, did it depend on the German Emperor alone? I have always doubted it. Could this young man—instability in human form, caprice in the shape of a prince, pride in the form of an emperor—could he alone, before Cronstadt, decide on peace, and consequently on war? Truly, it was time for things to change. The laws of justice, overridden by the Prussian victory, ought no longer to have remained a dead letter.

Prussia is delivered over to maleficent genii, who, at the same time, are incarnated in William II., and make that country undergo hard trials. He who sought to reach the summit is thrown to the ground. It may be said that fortune is acting maliciously. The great policy of William II. turns on rye bread, Russian geese, and American pork. The Emperor flounders among difficulties more comic than sublime. He has followed the policy of protection to excess in order to catch his allies in the web of tariffs favorable to Germany alone, and all of a sudden he takes off the duties on trichinosis, an act which is to the profit of the McKinley Bill, that flail of Germany. What will be the outcome of an economic policy which combines fierce protectionism and dangerous favoritism? The future will tell. How much simpler and cleverer it would have been to take off the duties on cereals? Cheap pork, in the eyes of the masses, will never be received with a favor comparable to that which would have awaited cheap bread. The Progressists have demanded both. They have been appeased for the moment by cheap pork, but the Socialists will declare that the Prussian Government takes off duties from provisions which poison the people, and keeps duties on what would afford them healthy nourishment.

Schwarzenau was intended as an answer to Cronstadt; M. de Kalnoky, M. de Caprivi have met to guard against the danger likely to come from the new grouping of the Powers. William II. has promised the Emperor Francis Joseph to begin again his journeys as bagman in order to place Prussian goods; but the merchandize which was formerly most in demand has been damaged. The German Emperor is no longer "the strongest," in any way. England has already partly opened his eyes to that fact, and they will soon be still further opened by Italy.

SOME WEAK SPOTS IN THE FRENCH REPUBLIC.

THEODORE STANTON.

Arena, Boston, October.

LAST autumn the Third French Republic completed its second decade, thus proving itself the most long-lived government which France has known since the great Revolution a century ago. No previous government, whether republican, imperial, or monarchical, has been able to stand eighteen years. The combined life of the first and second republics covered a little over sixteen years. The three republics combined cover a period of thirty-six years; while the two empires cover twenty-eight, and the two monarchies thirty-three and a half years, respectively.

But the early years of the third republic—1870 to 1879—were more monarchical than republican. Previous to the election to the presidency of M. Grévy, in 1879, the government was happily styled "a republic without republicans"; but since that date the republican party has had supreme control. Practically the Third Republic has had about twelve years, and

has still to pass that dangerous turning-point in the history of French governments, the twentieth year.

The greatest peril that has threatened the Republic since its foundation, was the recent Boulanger adventure. Though this addle-brained General has passed off the stage, the causes which gave him strength and nearly plunged France into chaos still exist as a constant menace. The principal of these is the lack of union among republicans. Just as the Republic owed its final triumph to the failure of the royalists and imperialists to coalesce during the years immediately following 1870, so Boulanger, backed by these same royalists and imperialists, came near winning two years ago, because the republicans were divided among themselves. Union among republicans is scarcely less necessary to-day than it was in the dark day's of Marshal MacMahon's presidency and the threatened Boulangerist *coup d'état*.

The Opposition numbers more than a third of the Chamber of Deputies. When it is remembered that this minority is not simply a constitutional Opposition, that its advent to power would mean the overthrow of the Republic, we see how radically different such an Opposition is from that in the parliament of other countries.

The existence of this recklessly revolutionary minority and the fickleness of republican union are the chief causes of ministerial instability, one of the worst features of the present régime. The Ministry has changed so often during the last twenty years, that many republicans have been led to doubt the advantages of the English parliamentary system, and turned their eyes toward the United States, where the existence of the Cabinet is independent of a vote of the House. Boulanger obtained not a little of his popular strength from his oft-repeated assertion that he would put an end to ministerial instability. Since September 4, 1870, there have been no less than twenty-eight different Ministers, averaging a new Ministry about every nine months.

The persistent refusal of the reactionists to recognize the legal government of France is another source of weakness in the present institutions. When M. Carnot gives a reception at the Elysée Palace you never see a Deputy or Senator of the Right advancing to salute the President and his wife, and when he offers a grand State dinner to Parliament, he does not invite members outside of the republican party. The talents, experience, and patriotism of the *élite* are almost wholly lost to the country and to the Government. The ancient nobility of the old régime, and the younger nobility of the first and second empires; the blue blood *bourgeoisie*, especially of the provinces, and the aristocratic ladies of all classes, turn their backs, almost without exception, on the new order of things, and sigh for court and king or emperor. In many provincial towns "polite circles" absolutely boycott the republican official world.

The "military household" is one of the imperial institutions which the Third Republic accepted and continued; and this element in the present government is as unnecessary as it is dangerous and pernicious.

Another monarchical growth which flourishes under the Republic is the reverence and even aweshown to high officials. When President Carnot appears anywhere, his reception scarcely differs from that shown to Emperor William in the course of his numerous journeys.

The continual ringing of changes on the word "republic," which is so extensively indulged in by all officials, from the President down, is mischievous. It is impolitic thus to force constantly upon the powerful body of enemies of the existing institutions the unpleasant truth that they are governed by a régime which they detest. The republican party could disarm much opposition and bring over thousands of fresh recruits to the new institutions if they would only speak less of the Republic and more of France.

Another grave error of the Republic is its break with the

Catholic Church. Without attempting to place the blame, I simply mention the lamentable fact that the whole powerful organization of Rome is arrayed against the present government of France. This danger cannot be exaggerated. It has made the whole body of women enemies of the Republic, and "a government which has the women against it is lost," says Laboulaye. And if Cardinal Lavigerie and the Pope are, at the eleventh hour, coming around to the republic, is it to be wondered at that the Radicals declare that the Church is changing front for the purpose of capturing rather than sustaining the Republic?

The financial policy of the Government is unpopular, and if not changed will lead to difficulty, if not to national bankruptcy.

The Alsace-Lorraine imbroglio must, of course, be mentioned in any list of dangers threatening the French Republic; yet it is almost the only home question on which all parties in France unite on the common ground of patriotism.

My picture is full of dark colors; but I have dealt only with faults and weaknesses. Notwithstanding all these, grave as they are, it is highly probable that the various royal and imperial pretenders, their children and grandchildren, will live and die without ever being able to set up again in France the throne of the Capets or that of the Bonapartes.

THE BERING SEA QUESTION.

BARON A. HEYKING.

Russische Revue, St. Petersburg, July.

A DISPUTE has arisen between England and the United States in respect of the fishery rights in Bering Sea. The Americans assert exclusive fishery rights over an area a hundred sea miles from the coast, and base their claims upon the Ukase of January, 1821, in which the Emperor Alexander I. asserted exclusive fishery rights for his subjects in Bering Sea. Russia having abandoned all her rights in America in favor of the United States, the latter regard themselves as inheritors of all her advantages and privileges over Bering Sea, which is to be regarded as a close sea.

This claim the English oppose most decidedly, on the ground that modern international law does not sanction the view that the purchase of Alaska shall include a privilege which, although formulated in an Ukase of Alexander I., can only be regarded as a "usurpation" of the Russian Government of the day.

The question as to how far the jurisdiction of a country extends from her sea-board, was always a disputed question among writers on international law until Bynkerhoek, in the eighteenth century put an end to the controversy by the proposition *Terræ dominium finitur ubi finitur armorum vis*. But although this proposition expresses a sound view, the great improvement in war material in this age would enable a State to send a missile to a distance far beyond what other nations would be willing to concede as within her jurisdiction; and as regards fishery rights, although there is some diversity of practice, most of the great nations have accepted the three-marine-mile range as the limit of exclusive fishery rights. This was settled by treaty between England and the United States in 1818, between England and France in 1839, and between Germany, Denmark, Belgium, France, Great Britain, and Holland in 1882.

But the three-mile boundary being thus generally accepted, and made a matter of special treaty by the United States although applicable to Alaska, does not touch the question of the United States's claim to exclusive jurisdiction over that part of the open sea in which she asserts it as necessary for the protection of her fisheries.

This claim of exclusive jurisdiction over portions of the open sea is one that has been the subject of many disputes both in the Middle Ages and in modern times. Venice claimed jurisdiction over the Adriatic, Genoa over the Ligurian Sea, Portugal

over the Indian Ocean and a portion of the Atlantic south of Morocco, the Spaniards over the Gulf of Mexico and the Pacific Ocean, England over the waters contiguous to her shores, Denmark and Sweden over the Baltic, and Turkey over the Black Sea; and the nations generally compelled all ships coming within their jurisdiction to salute the national flag. But these pretensions have been long since abandoned, and at the present day all jurists are unanimous in the view that the sea is free, and that no nation can enjoy any exclusive rights of property or jurisdiction on any part, excepting to the strip falling within the three-miles limit, or to such bays as may be inclosed in indentations in the coast. If, then, the United States base their pretensions on the Ukase of 1821, they forget that the modern international law absolutely denies the existence of any such rights, and that if Alaska had continued under the Russian sceptre, the Ukase of 1821 would be now of no effect.

Moreover, it does not appear that the pretensions put forth in the Ukase of 1821 were long in force; for only three years later, April 5, 1824, Russia entered into a Convention with the United States in respect of the navigation and fisheries of the Northwest coast of America. In this Convention the pretensions of the Ukase of 1821 are not even alluded to. On the contrary, we read in Article I.: "It is provided that the subjects of the high contracting powers, shall, in no part of the Pacific Ocean be disturbed or hindered in the prosecution of navigation and fishery. They shall also be entitled to land at any point and trade with the natives, except in such places as may be in the occupation of some foreign State." The same provision was made in Article I. of the contract between Russia and Great Britain, dated Feb. 16, 1825, in respect of the Northwest coast of North America. And it follows from these contracts, that at the date of transfer of Alaska to the United States, Russia's special privileges in respect of the Bering Sea fisheries had long ceased to exist. The United States consequently can neither claim exclusive rights under her contract with Russia, nor under the general provisions of international law, which are fundamentally opposed to her pretensions.

Finally with regard to the United States's pretension to treat the Bering Sea as enclosed, or national waters, a single glance at the map will suffice to convince anyone that neither is the conformation of the coast such as to admit of its enclosing any considerable marine area, nor is there any possibility of State domination of the entrance from the Pacific into Bering Sea from which it is separated only by the thin fringe of the Aleutian islands.

Then as concerns the question of any exclusive fishery rights of North America in Bering Sea, the answer is, that in so far as pertains to the coast waters of the American Continent, the United States have all jurisdiction and also exclusive fishery rights up to three miles from her coasts. Beyond that limit is *mare liberum* open to the fishery of all nations.

RUSSIA UNDER ALEXANDER III.

PROFESSOR GEFFCKEN.

New Review, London, September.

THE dead pall which during the long reign of Nicholas covered Russia and stifled every intellectual movement, was lifted by his successor, Alexander II., and a series of apparently hopeful reforms began with the abolition of serfdom, the introduction of local self-government, trial by jury, etc. But the people were not ripe for the hastily-enacted change, which had the result of giving free scope to the wild temper of the great majority, previously kept under by despotism, but never subdued. There were no materials for building up free institutions; the masses of ignorant peasants only used their new-gained liberty to plunge into dissipation and idleness; the

aristocracy, the merchants, and tradesmen were without honesty or honor; the corruption in the army and in the civil service were terrible; the orthodox Church was without moral influence: in short, the governing classes were utterly bad; the governed—nine-tenths of the nation—reduced to virtual starvation. With all this, the Government followed constantly an aggressive foreign policy, striving thus to divert the population from unsatisfactory internal conditions; but the Turkish War served to lay open the gangrene of official peculation, revolts broke out, and Nihilism became rampant.

It was in this state of internal anarchy and blighted hopes that Alexander III. grew up. Until his twentieth year he had no prospect of ascending the throne, and was educated exclusively as a soldier, without any preparation for his future vocation. The events passing under his eyes made a deep impression upon him, and when, by the death of his elder brother, he became heir-apparent, the dissatisfied tried to gain him for their ideas. The man who was charged with the initiation of the Grand Duke into the Russian policy, Podobenoszeff, was a convinced adherent of autocracy and orthodoxy as the only solid foundations of the Russian commonwealth, and the energy with which he preached this doctrine could not fail to make a lasting impression upon the Grand Duke. The system followed by his grandfather having broken down, and the opposite one initiated by his father seeming destined to the same fate, what was he to do in this chaos of conflicting views and interests? It was in this condition that he was unexpectedly called to the throne by the catastrophe of March 13, 1881.

According to apparently authentic evidence, Alexander II. had signed, on the very morning of the day of his murder, a Ukase by which a committee was appointed for realizing Count Loris Melikoff's project of a general representative assembly composed of delegates from the provincial assemblies. On March 20, Alexander III. convoked a grand council of the principal dignitaries, asking their opinion on the Melikoff proposition. After lively discussion, Count Melikoff, Count Adlerberg, Miljutin, Valujeff, Abasa, Giers, Nabokoff, Saburoff, and Soliski voted for the measure, while Prince Lieven, Count Stoganoff, Makoff, Possiet, and above all Prodobenoszeff voted against it. The Emperor, thanking the members, said:

I share this opinion of the majority, and wish that the reform Ukase shall be published as under the patronage of my father, to whom the initiative of this reform is due.

But the Ukase was not published, Prodobenoszeff and Ignatieff having succeeded in discrediting it with the Czar. On May 13 a manifesto appeared in which the Czar declared his will:

To keep firmly the reins in obedience to the law of God, and, in the belief in the force and truth of autocratic power, to fortify that power and to guard it against all encroachments.

A few days later, Count Ignatieff, the head of the Slavophil party, was appointed Minister of the Interior, and soon the more liberal Ministers of Alexander II. disappeared.

By far the most important personage under the present Government is Prodobenoszeff, High Procurator of the Holy Synod, an officer equivalent to a Minister of Public Worship for the State Church. Laborious, and of unblemished integrity, this man is a fanatic by conviction. Under his former pupil, the present Emperor, he is all powerful, the more so because his orthodoxy wears the national garb, and he insists that the breakdown of the Nicholas I. system was caused through governing with Ministers of German origin. He is seconded by Count Tolstoi, Minister of Internal Affairs; and these two, supported by Manassein, Minister of Justice, have enacted persecutions against Catholics, Uniates, Protestants, and Jews, which seem incredible in our age, but are well attested.

It is pretty certain that Alexander III. is ignorant of the

atrocities committed in his name, for he is not a man to sanction deliberate injustice or to tolerate persons of manifest impurity in important offices. Truth does not penetrate to the ear of the Autocrat; the Russian press does not reflect public opinion with its currents, but is the mere speaking-tube of the reigning coterie, which has suppressed all papers opposed to it, while the foreign press is only allowed to enter mutilated by the censorship. Some people, indeed, have the privilege to read foreign papers in their original shape, but the Autocrat of All the Russias is not of the number. His reading is subjected by the persons who surround him to careful selection.

The Emperor is peaceful and will not hear of war. He has submitted to humiliations rather than provoke a conflict. He accepts the cajoleries of the French Republicans, but as soon as their diplomats propose a real alliance, which may lead to war, they are met by a fierce rebuff. With all this, however, he is surrounded by Panslavists, and allows them to carry on an underground warfare against the Balkan States.

Russia has vast natural resources, but they cannot benefit the population under the present system of government, resting on violent suppression of every free opinion, official corruption, and a perverse official policy. Notwithstanding the kind heart and peaceful tendencies of the Czar, unless the present misgovernment and aggressive policy cease, the condition of the great Russian Empire will remain precarious, and the prospects of European peace unsettled.

SOCIOLOGICAL.

AN INTERPRETATION OF THE SOCIAL MOVEMENT OF OUR TIME.

HENRY C. ADAMS.

International Journal of Ethics, Philadelphia, October.

[In this paper which was given before the School of Applied Ethics at Plymouth, Mass., Aug. 12, the author starts with the proposition that wherever there is a lack of harmony between the realities of life and the ideals of living a social movement or effort at adjustment must necessarily follow. The want of harmony between existing conditions and ideals, the writer traces to the untrammelled play of individualism, which, although it was perfectly adapted to the age of tools, in which master and man worked together under conditions which all had a share in controlling, is not equally adapted to an age of machinery which has divided the industrial ranks into two distinct classes, the employer and employed, the possessor and the non-possessor, one of which has assumed the complete control of the conditions of industry. He attaches small weight to the argument that the laborer is better paid and lives on a higher plane of comfort than in pre-factory days, and that the movement is inspired by envy and ambition; but takes his stand on the position that a movement originating in conditions which afford no outlet for the aspirations of the people and generate unrest, is an historical force of which it is necessary to take account. The writer then passes to the discussion of the matter from the several points of view of the workingman, the statesman, and the scholar as outlined in the following digest.]

A SOCIETY based on tools must be necessarily unlike a society based on machinery. A tool is an instrument which enables a man to use to better advantage the strength that lies within him. It is, as it were, a new organ. A machine, on the other hand, is an instrument or mechanism which enables a man to bring under his control those forces external to himself. Now it is plain that in a society based on tools, the element of labor is of relatively more importance in production than the element of capital, and the workmen are better able to control the conditions under which they work. In a society based on machinery, control over the forces of nature measures the degree of the industrial efficiency, and they who own the machinery, through which natural forces work, control the conditions of industry. The labor agitation of our own times,

so fearful in its tendencies, so demoralizing in the bitterness of hatred engendered, is but the effort of the workingmen to gain again control over the conditions in which work shall be done.

In considering the problem, in the aspect it presents to the statesman, we must bear in mind the historical fact that from the Middle Ages to the close of the eighteenth century was one unceasing battle of the industrial community against State control. At its close, not only had men freed themselves from the old restraints, but they had come to believe that in competition, society had discovered a principle of control which, while inviting progress, secured justice. The practice of individualism gave origin to a philosophy of individualism. The theory of industrial liberty framed to meet a *régime* of hand work has been accepted and developed by a society which knows only machine labor.

Competition has not worked in the nineteenth century as Adam Smith, writing for the eighteenth century, said it would. Shall we on that account abandon it and return to the minute regulations of early England? This is the alternative which presents itself to many, but I imagine the question is not one of unbridled industrial license, or of complete governmental control for either of these systems leads to tyranny. There must be a middle course which leads to industrial liberty. Much that has been said in favor of competition is beyond controversy, but unless government representing the ethical sense of the community, regulates the plane of competition, the struggle between men for commercial supremacy will surely force society to the level of the most immoral man who can sustain himself. This is the idea which underlies our factory acts—child labor is the cheapest, and the unscrupulous manufacturer who gives it the preference, compels his less immoral competitors to resort to the same measures. Factory legislation represents the ethical sense of the community, and is typical of a new line of duties which the development of great industries has imposed upon modern statesmen.

A second class of duties imposed on government by industrial changes is the control of monopolies. The existence of monopolies proves the existence of an anti-social interest. Now, government stands for public interest, and it is its duty, by all possible means, to protect the community from those evils that arise from the uncontrolled management of a business, superior to competition.

From the scholar's point of view, the question presents itself: Does the rise of trades unions bear any peculiar significance, or is it to be regarded merely as an outcry from those upon whose shoulders the burden of industrial development rested most heavily? To this question I will give a direct answer. In my opinion, combination among workingmen is a necessary step in the recrystallization of industrial rights and duties. The birth of a capitalist class freed from the restraints formerly imposed by custom and law, was the first step in industrial armament; trades unions are a counter movement in self-defense.

The only practical question is, then, how to use organization. Some advocate coöperation, others profit-sharing but a thought of more promise as it appears to me, though by no means as familiar, is that the prevalent tendency towards crystallization of industrial power should be carried one step farther until employers and employes are all to be found in the same organization. Employers should recognize unions and deal with the men in a body, and be willing to submit all matters of internal organization to arbitration.

The idea which now obtains with regard to industrial rights is analogous to the idea entertained by Charles I. with regard to political rights. I exercise a right, said the English ruler, and I will exercise it as I please. It is a grant, said the Puritans, and you will be pleased to exercise it as we will. You are familiar with the result and how, out of the controversy, responsible government was established.

PUBLIC OBSTRUCTION TO INDUSTRIAL PROGRESS.

HENRY POWERS.

Social Economist, New York, September.

WHSOEVER is at all familiar with the newspaper and periodical literature of the day, must have noticed that running through nearly all of it there is an element of marked unfriendliness, becoming oftentimes a fierce hostility, to the principles and methods of our industrial progress, and to the men who are largely promoting it. For example, when recently the question of granting the New York Elevated Railroad Company the right to make much needed improvements in its terminal facilities was under discussion, almost the entire city press broke out in a chorus of denunciation of it, not because of any real opposition to the proposition, but because it was asked by a rich corporation. And when a few years ago, the New York Central Railroad Company offered to construct for the city a rapid transit system from Forty-second street to the foot of Broadway, the proposition was so ungenerously and unjustly treated, that it was speedily and indignantly withdrawn.

By the concentration of capital in the carrying trade of this country, its wealth has been increased and cheapened, and distributed to all its inhabitants to a far greater extent, and in a much more equitable manner than could have been possible under any other conditions. And whether the intentions of these corporations were selfish or benevolent, the results have been beneficial.

What, then, are the reasons for this general and persistent abuse in the public press, of everything—as well as everybody—having any vital connection with the present business system. One reason doubtless is the ignorance and inexperience of most of its authors, and their consequent inability to treat the system fairly, or to discriminate between the system and its occasional perversions. The marked differences which it produces in the situations and fortunes of the members of the industrial community seem both unnecessary and unjust to the minds of the great majority of those members. That an ordinary day-laborer should really believe that all capitalists are thieves and robbers is not surprising, for he reads in his trade journal that "labor produces everything," and that of right everything should belong to the laborers.

No man is fit to be the editor even of a trade journal who does not know that labor does not produce everything, and that all capitalists are not thieves and robbers. The fact is that, under existing conditions, the incomes of the capitalists are not drawn from the incomes of the laboring classes. They are instead a surplus which can be produced only when the forces of nature that work for nothing are utilized by superior instruments and methods. How foolish, then, as well as mischievous, are the lamentations of social reformers over the rapid increase of a millionaire class in our democratic community.

But it is not the attacks of the ignorant and honest opponents of the present system which do it the most harm. It is the dishonest and dishonorable attacks of those who believe in the system, but who are ready, for some reason dear to them, to join with its enemies in an assault on some one or more of its essential parts. Probably four-fifths of our newspapers and periodicals are really in favor of our present system—in favor, *i. e.*, among other things, of the concentration of capital, the organization of labor, and the private ownership and control of the instruments of production, but like Mr. Lowell's Ensign Stebbins, who believed in the Maine Law, but was "agin its enforcement," these papers believe in the existing order of society, but they are opposed to the practical enforcement of its economic laws the instant these begin to interfere with their own desires and theories. Look at the attitude of the free trade press towards trusts and trades unions, and some of the more recent phases of the socialistic movement. Trusts,

as is very well known, are the last and best expression of the principle of the combination of capital. In like manner, trades unions are the best representatives, under existing circumstances, of the application of the same principle of combination to labor. Their purpose and tendency is to increase the laborer's wages and advance him in the social scale.

But there is a strong and unreasoning prejudice in the community against both trusts and trades unions. Trusts are declared to be crushing monopolies, designed and managed for the sole purpose of increasing prices. Trades unions are regarded as contrary to natural law, and perverse of personal liberty and corporate rights. It is denied that they can do anything to improve the laborer's social condition or increase his wages. Taking advantage of the popular hostility, and insinuating that they are both the pestiferous progeny of the policy of protection, its able editors are constantly saying the meanest and falsest things about them.

It must, however, be admitted that the disgrace of this kind of business obstructiveness is not confined to the free trade press. The protective press is no less filled with false and bitter statements about the trades unions, and all the special measures and movements in which the laboring people are interested and engaged.

Our industrial system has as much to fear from reputed friends as from avowed enemies. There is no good reason why this system should not work out the economic adjustment of labor and capital, but to enable it to do so we must first overthrow the false doctrine of Adam Smith, which has been accepted as a fundamental principle of the prevailing school of political economy, that "the rate of profits depends on wages—rising as wages fall, falling as wages rise."

FREE LAW? A SCHEME.

G. ACTON LOMAX.

National Review, London, September.

IN these days when the prefix "Free" seems to be the gilt that adorns all gingerbread, political, moral, and social, manufactured for public consumption—when our politicians tempt us with Free Trade, Free Education, and Free Land; our ecclesiastics with Free Churches, and our advanced moralists with Free Thought and Free Love—it seems somewhat strange that no embryonic Cobden athirst for notoriety has entered the arena with the battle cry of Free Law.

In the primitive community, law as a code did not exist, and was mainly confined to what would to-day be considered criminal matters. With advance of civilization, law became more complex, the injustice of arbitrary sentences was recognized, precedent began to exert an influence, and a demand arose for a tabulated code.

These first codes, like the Code of Draco, or the Commandments of Israel, were very simple, and within the mental grasp of the layman, who continued to be his own lawyer; but as it increased in bulk and intricacy it required a special training for its interpretation and recollection. A distinct class of professional advocates arose in response to the demand; and from the day that the first fee was paid to the first advocate the equality of the law for rich and poor alike was undermined.

This system of paid advocacy has flourished until it has become the ivy on the tree of justice; the more it has increased and thriven the more it has sapped the vitality of the tree, and the higher it has raised a barrier between the poor man and justice. A poor man contending with a rich company may win his case, and be deliberately ruined by litigation on appeal.

The first necessary reform consists in some system of legal procedure, whereby the man who has not £5 in his pocket may obtain the same advantages as the millionaire. Any revision and simplification of law is beyond hope. Consequently the necessary reform must be sought in the mode of administration. This is a case in which State interference could be

productive of no evil; on the contrary it would be so plainly to the advantage of the community at large, and at the same time such a loyal attempt to rectify and purify the application of the principles on which all good government depends for its very existence, that it would be hardly possible, except on selfish grounds, to deny the beneficial intention of its action.

The first reform, therefore, would be that the entire Bar should be reconstructed as a branch of the Civil Service, and a scheme devised of State prosecution and defense, which should extend to all lawsuits the principle which determined the employment of a public prosecutor. It would be necessary to curtail the choice of counsel by the litigant, and to assign a due proportion of the work to each member of the Bar, and it would be necessary to the proper administration of justice that the comparative tyro should not be pitted against the experienced practitioner.

An objection to a scheme of State-paid Law lies in the facilities it would afford to the quarrelsome and litigiously inclined to rush into legal proceedings for a mere bagatelle at the cost of their peaceable neighbors. To meet this objection, the system must include some tribunal which shall command the implicit confidence of the public, and exercise a strictly impartial censorship on all cases submitted to it.

[Here follows a general outline of a scheme of reconstruction of the Bar as a branch of the Civil Service.]

The first and most natural objection, all the more serious because it would be raised by the law-abiding section of the community would be the question of expense. It is probable that the scheme would be expensive, and there is an apparent injustice in taxing the peaceable citizen for the benefit of his litigious neighbor; but, after all, such anomalies already exist. The citizen is taxed to maintain our prisons, our system of poor relief, and the education of our children. It is the price he pays for the privilege of membership in a community which protects his law-abiding propensities. Moreover, the system might be made to some extent self-supporting by exacting a percentage on money or property recovered, and by the imposition of fines on complainants who might waste the court's time unnecessarily, by bringing, unfounded, vexatious, or malicious claims.

That such a scheme as is here proposed must have many defects is not denied; but under our present system there does exist an inequality between the rich and the poor, and, therefore, some reorganization is urgently needed. We recognize the propriety of State prosecution in criminal matters; which is merely another form of stating that when criminal injury is done to the individual, the community suffers in his person. All we need is to extend the principle to every form of injury, and to admit that if the individual suffers the smallest wrong the community is injured until it is redressed.

THE PRESS AND PUBLIC MEN.

GENERAL H. V. BOYNTON.

Century, New York, October.

AS every district in the nation is directly represented in Washington, both in Congress and executive place, and as every journal of consequence maintains its correspondent there, the position affords excellent opportunities for observing the relations between the press of the country and public men. Similar conditions on a smaller scale obtain at the State capitals, and so, speaking broadly, the situation at Washington is a representative one.

Upon the outbreak of the war, the press first became numerously represented in Washington; and since that time a journalistic congress has constantly reviewed the doings of the Government. The general situation between these two congresses has necessarily been one of antagonism. During the war period these differences were largely held in abeyance by the fact that the press and public men joined hands loyally in the cause of the Union, and the influence of the press in awak-

ing and solidifying patriotism at home was cordially recognized and appreciated. Throughout the war, the press sent its ablest men to Washington. In the list we find such names as Henry Villard, Horace White, Samuel Wilkeson, Joseph Medill, George W. Adams, Whitelaw Reid, James E. Harvey, D. W. Bartlett, Joseph B. McCullagh, Benjamin Perley Poor, and others of high standing. With the advent of the correspondents came the general use of the telegraph to give still greater impetus to journalism, and thus these men were placed in hourly communication with the entire population.

The work of many of these men as war correspondents stands out as the most brilliant of their careers. Mr. U. H. Painter, the war correspondent of the Philadelphia *Inquirer*, enjoyed to a degree of unique eminence the confidence of Secretary Stanton. He was constantly along the front in times of activity, and often became aware of the intentions and movements of the enemy before these were unfolded at headquarters in the field and transmitted to Washington. Several remarkable successes of this kind established him in the confidence of the grim War Secretary, and thereafter the military telegraph and the Secretary's cipher were open to him. There was probably no man in the field or in Washington in whose statements and information Mr. Stanton placed more implicit reliance. But there came a time when this confidence was put to a severe test. Painter sent a dispatch from the Virginia front, after the battle of Chantilly, that Lee's army would shortly invade Maryland. Secretary Seward insisted that the author should be arrested, as the dispatch was evidently intended for effect abroad, and therefore treasonable. Mr. Stanton sent for Mr. Painter, told him he had made a grave mistake and that he must stay in Washington. Painter sent an assistant to Edward's Ferry, instructed to watch for the head of the rebel column at that ford, and when it crossed to telegraph him in care of the Secretary of War. The next day the dispatch came that the rebels were crossing the Potomac, and the Department received its first positive news of the invasion of Maryland, preceding the battle of Antietam. Thereafter there was much official correspondence that took rank after Painter's with the Secretary of War.

Throughout the first years of President Lincoln's administration the press, regardless of party, gave strong and active support to all war measures. The attempt to nominate Chase in place of Lincoln, the military and political controversy over McClellan and his appearance as a Presidential candidate, somewhat disturbed this journalistic equanimity. The defection of President Johnson caused still further division; and, while the members of the Union army were quietly reëntering private life, the situation at Washington among journalists and public men became one of excited controversies.

Up to the time of the Crédit Mobilier and other scandals, Newspaper Row was daily and nightly visited by the most prominent men in public affairs. Suddenly, with the Crédit Mobilier outbreak, these pleasant relations began to dissolve under the sharp and deserved criticisms of the correspondents. To this situation succeeded long years of estrangement. The "Row" was gradually deserted by the class named. Inter-course became more formal, and relations assumed almost a warlike attitude.

The climax was reached in the contest which the press waged upon the Senate at the time of the premature publication of the Treaty of Washington, and in which the press won a sweeping victory. The bitterness thus engendered was long in passing; but the effects which remain to-day are scars, rather than irritating wounds.

The press congress has tripled the number of its representatives, and the press of the country, regardless of party, has become, in the main, thoroughly independent in its criticisms of all public affairs and men. The restoration of relations between Congress and the press began a few years ago with the institution of regular entertainments by a club of the lead-

ing correspondents, at which, in turn, the most influential men in public life were guests. These entertainments have become a prominent feature of the season in the national capital. Even yet comparatively few of the able men of the land appreciate the fact that any day in the year any one of them can secure through Washington dispatches the attention of the entire reading public of the country for anything he may do which is worthy of national notice.

The flippancy with which a large class of public men dismiss what they call the attacks of the press, and the superciliousness with which many of them announce that they do not take notice of what the newspapers say, is but another form of the only defense they are able to make against just criticism. As a general rule, the best men, the ablest men, and all men who are straightforward in their purposes and in their lives, are those who trust the representatives of the press most implicitly.

There is no class of men who keep State or party secrets of which they are told in confidence, so implicitly as the journalists. A striking example can be given to illustrate this fact.

There are four journalists in the United States who have been since the settlement of the contest over the election of President Hayes, fully possessed of all the facts connected with the real negotiations which settled that controversy in his favor.

They have not only verbal knowledge, but documents containing the exact propositions which led to the result then reached. No intimation of these things has ever reached the public, although anyone of the four would have been at liberty any day to publish them, without any violation of good faith towards the others. This is a matter of no ordinary moment, and it is not too much to say regarding it, that the result finally reached in the counting of the electoral votes would surely have been attained if there had been no electoral commission, and if the much-talked-of Wormley Hotel conference had not been held. These are grave statements, but they are made with great deliberation, with full knowledge of the ordinary meanings of words, and without exaggeration.

MODERN WOMEN OF TURKEY.

OSMAN BEY.*

Cosmopolitan, New York, October.

DURING my stay in America I was often overwhelmed with questions about the Orient and Turkish life in general. The intensity of the American's desire for information about our "land of the Crescent" was most flattering.

It should be borne in mind that Osmanlis (citizens of the Ottoman empire) are not necessarily Turks. An Ottoman Armenian, for example, is far more different from a Turk than a British Irishman from an Englishman. The Armenian is a Christian, while the Turk is a Mohammedan; yet both are Ottomans, and our Armenian fellow-citizens are just as thoroughly Oriental as we Moslems are. Their gentlemen wear the red fez and dress in the same style as we do.

The religion of Hazretti (Holy) Mohammed tolerates polygamy, while the Christian religion forbids it. Our great Prophet commanded all women of the Moslem faith to cover their faces with a veil except within the privacy of their home, while Christians have received no such command. These two radical differences between Islamism and Christianity are the causes of the vast dissimilarity in the social and home life of the two great classes of women in Turkey. Thus it is that Armenians can go far ahead of us in adopting European and American ideas and customs.

In years gone by Moslem women did not come up to the standard of education of their Christian sisters. But, thanks

* The writer of this article was born in Constantinople and is about thirty-three years old. His father is an officer high in the confidence of the Sultan. The boy was trained in a college at Constantinople, continuing his education at Geneva, Switzerland, and at Columbia College, New York. His article is beautifully illustrated in the *Cosmopolitan*.

to our wise and noble Emperor, Turkish girls have now the same educational advantages as those enjoyed by Greeks and Armenians. Every village has its school for girls, every city its college for young women. Constantinople is to-day, through the care of His Imperial Majesty Abd-ul-Hamid II., as much an educational centre as any of the university cities of Europe. The accomplishments of Aisheh Kaadin, Mistress Aisheh, or Lady Nerineh, Nerineh Haanum, no longer consist merely in producing bright embroideries and playing the dulcimer. Nor is her educational training limited to sitting on a cushion and learning to read El Kur'an—the Bible of Islam.

The Turkish girl of the present generation is expected to know as much about mathematics, geography, and the sciences as any average American girl; while in needlework and general housekeeping she certainly surpasses her American sisters. In families of the higher classes our *nazli haanums* can rival any young lady of the Faubourg Saint Germain, Belgravia, or Fifth Avenue.

American ladies have come to me in Constantinople with introductions from friends in America and urgent requests to be presented to the ladies of my father's harem. Their glimpses have proved a revelation to them, and produced feelings of mingled surprise and disappointment. They expected to enter a hall with no chairs or tables, but a profusion of rugs and cushions, a turbaned man sitting cross-legged in a corner, smoking his long pipe, while his numerous wives sang and danced for his enjoyment. Instead, they find a salon furnished entirely in European style, with costly Turkish rugs, fine pictures, and bric-à-brac galore. Instead of "a crowd of women wearing baggy trousers and talking an outlandish tongue," they meet a charming lady (the only wife of their host) and her three daughters, all dressed in the latest styles of London, and all fluently speaking French as well as English. In fact, with the exception of the eastern luxury of their surroundings and the oriental warmth of their hospitality, everything is thoroughly European. This is the style of life to which women in Cairo and Constantinople, thanks to their higher education, are inevitably drifting.

The Turkish gentleman, if he desires, may marry only one wife, and within the sacred precincts of home his wife and daughters may dress in Worth gowns, give receptions to ladies (only ladies), and ride and drive in their own private park, like any lady on Rotten Row. But when it comes to outside life, Islamism steps in, and Lady Jemileh, of Constantinople, has to halt, while the lady of Tokio goes away ahead of her.

I was often asked in America how love and courtship could be possible in Turkey, when our dear girls had to cover their pretty faces before men and be always handicapped by the rules of Nammehram—rules by which the men are excluded from the society of women, unless they are near relatives. Of course, we do not have in Turkey the privilege of taking our sweetheart to the theatre and then to a *petit souper*, nor are we allowed to call and prolong our visit to a late hour, as I found to be the custom with some Americans. But in spite of veils we do see and fall in love, and notwithstanding rules we do court and wed our choice.

The ancient custom of *koja karis*—old women—coming together and fixing up matches for their children, without considering the desires of the bride and groom elect, is becoming obsolete. Polygamists have to provide a separate home for each wife, and what with education in the higher classes and financial stress in the lower classes, polygamy is at a decided discount and is being rapidly abandoned, as is also the practice of keeping "household slaves."

The house of a Moslem is always divided into two separate parts, the *haaremlik* and the *selamlık*. If the husband gives a dinner he can invite only gentlemen, and the guests can never intrude into the *haaremlik*. If the wife gives a reception, no gentlemen are admitted to disturb the harmony. The husband may invite his Christian friends, with their wives and

daughters, but his wife is not accorded the same privilege, and must be content to know about men by hearsay. For the same reason, in all mosques, theatres, horse-cars, ferries, etc., special places are provided for women.

When our giddy *kyuchuk haanums* start the fashion of wearing very thin veils, a decree from the chief of our Church advises that they be compelled to wear something more than cob-webs over their faces. The *yasmak*, or veil, will never be abandoned.

EDUCATION, LITERATURE, ART.

METAMORPHOSES IN EDUCATION.

PROFESSOR A. E. DOLBEAR.

Popular Science Monthly, New York, October.

INSTITUTIONS are necessary for society of all grades. The Hottentot needs them as much as we do, and has them. When one thinks of an Englishman, a German, a Russian, or a Turk, he is not thinking of one who chances to speak this or that tongue or who has this or that cast of countenance, but of one who has been moulded in certain institutions in which he was brought up, and which have given to each one a personality different from any of the others, and which personality adapts him to the environment in which it was moulded.

The difference between the Turk and the German is that the one has been educated solely by the influence of the environment of his own involuntary efforts, which has made a beast of him, while the other has laid the world under tribute. That is a very poor education that fits a man to be a citizen content with a dozen neighbors who all think and act as he does. That is the highest and best education that fits a man to be an inhabitant of the world, and if there can be a higher one still, it is that which, if physical boundaries allowed, would fit him for comradeship with the inhabitants of Mars or the Milky Way.

Environment is mental as well as physical, and in a given individual the limits of his possibilities are made for him and not by him. This is the result of stable institutions, and points to the conclusion that such stable institutions as history can show are to be dreaded and fought against, as barriers to human progress.

Since the time of the revival of learning, the European nations *having barbarians for their neighbors*, sought their illustrious examples in men moulded under the institutions of Greece and Rome, and made these their ideals; and it soon came about that Socrates and Plato and Aristotle, Cicero and Demosthenes, Horace and Lucretius, and the rest, became teachers of Western Europe.

When educational institutions are being founded, and a curriculum organized, men will and must take the best material at hand. With such data the educational scheme of the old universities was organized; it became assimilated with the religious institutions already present; and out of them grew a philosophy of education which was theological at its base. Man was a fallen being, and not an integral part of the universe and necessarily related to it. The ideal man was the man of the past, and the only worthy object of study. It might be convenient to know something of other matters, but it was not essential to the formation of character, nor needed for the ideally perfect man.

The educational institutions became subordinate to the religious; and any man who attempted to teach anything at variance with religious principles, though only by implication, met instant hostility from both sets of institutions.

About two hundred years ago Newton published his "Principia." It dealt with physical forces and their laws. As it is mathematical in its character, it compels assent by the one who understands it. It was adopted for what it then appeared to be. Its implications were not perceived. It is now seen that the whole doctrine of what we call the conservation of energy

is involved and implied in his laws of motion. If that had been seen in Newton's day it would have been interpreted as an attempt by Newton to dethrone the Almighty by an arithmetical process. Happily, we are now in the post-martyr age. The year 1859 brought another great surprise in the announcement of organic evolution, and the theory of natural selection and the survival of the fittest. The surprise consists in the discovery by the world in general that it is true. Biology has covered the whole ground once supposed to be the domain of mind and biologists of every country are agreed that man is an evolved animal; that his lineage can be traced back into a geologic past, and to an animal pedigree. This acquired knowledge of the natural history of man has rendered worthless—absolutely worthless—almost everything previously written. Not only physical science, but especially history, philosophy, psychology, ethics—all had to be rewritten, and all educational institutions founded upon these, as most all have been, have got to be metamorphosed to adapt them to the knowledge which has been acquired in the latter half of this century. All previous philosophizing upon history, philosophy, education, or science, is of no more account than the reasoning of the Ptolemaics in astronomy was after the demonstration of the Copernican theory. No one will advance himself in knowledge by perusing the volumes of the pre-evolution age. Well-grounded objections may be taken to some details of the teaching of evolutionists, but these do not invalidate the fact of evolution any more than Copernicus's assumption that the planets move in circular orbits invalidated the correctness of his theory that they revolved around the sun.

The significance of all this lies here. Our institutions of learning were all founded upon theories of life, of mind, of society, of history, which have broken down. There is not a single one that has stood the test of modern science; and disintegration set in some time back. It came first in a demand that colleges should furnish a knowledge of matters that books and periodicals were teeming with, and for which there was no provision in the curriculum. A sop was offered by some institutions in the shape of scientific courses, but these were treated in an unworthy manner. The new knowledge was not, and could not, be assimilated by the adherents of the old, and compromise is impossible, for the new has destroyed the foundations of nearly everything the old held to be true.

The pedagogy which is in consonance with the new psychology has not yet been written.

At the outset I spoke of education as fitting a man for his environment. Every man ought to know what kind of a universe he is in, what his relations to it are, what and where invariable conditions are imposed, what in the nature of things is possible, and what impossible; within what limits all his achievements must be, and hence what ideals he may consistently cherish that his work may not be in vain. It need hardly be said that neither literature, nor art, nor history, nor theology can acquaint a man with these. Only science can do it—science, not as a mass of facts, but as a body of relations. If there is anything that the ordinary man is markedly deficient in, and in which the best schooling has not added to his mental equipment, it is in his failure to see the necessities of relations. Familiarity with the facts of physical and chemical relations leaves the student with the consciousness that among physical and chemical phenomena, there is always a quantitative, as well as a qualitative relation; so that, given the antecedent, he can determine the consequent and *vice versa*. In these departments of science the phenomena are relatively simple. In such sciences as those called natural history the complexity of phenomena becomes very great. Exactitude is not possible in the same degree; there are estimates and probabilities to be considered, and a degree of caution in forming a judgment is necessary. But the principles of the physical sciences are not impaired by complexity, the laws of matter hold true wherever matter is. The student who has

been well grounded in the physical sciences never loses sight of the idea of continuity, an idea which is very vague in most minds.

This is the condition of things that confronts us. The past has been broken with. Its great ones are no longer our teachers. Science has given us a new heaven and a new earth; our ideals are changed, and the course of education must change in adaptation to them. Metamorphosis will be the process; the grub has already entered the chrysalis stage, from which it will emerge a new creature.

JOB, HERCULES, AND FAUST.

ALFRED BIESE.

Zeitschrift für Vergleichende Litteratur-Geschichte und Renaissance-Litteratur, Berlin, July.

II.

IN a far higher degree than the Prometheus myth, the Hercules myth guides us to the fundamental problems of life itself, and human destiny, and affords us a faithful reflection of the moral insight of the Dorian race. And "the Faust legend is" as the most recent and spirited interpreter of the Hercules religion (v. Wilamovitz-Moellendorf) says, the best commentary upon the Hercules myth. Faust, the embodiment of the conflict between human aims (*τελη*)—to be fortunate, wise, and good—is a conception of the popular phantasy, a son of the same mother who in the valleys of Pindos was made pregnant by the divine spirit of Hercules." The Hercules myth shows us the deepest moral conviction of a vigorous, young, and noble folk; and the life of Hercules as presented to us in the oldest form of the myth, is based upon the central idea expressed in Faust. "Who strives unceasingly we can redeem." It is true that in Hercules there is no Faust-like striving after truth, after intellectual and moral light; it is no less true that Hercules charges himself with no fault—for the child-murder is an after addition. But the Dodekathlos or twelve labors of Hercules with his world-emancipating, heroic deeds, have their origin in the effort to serve suffering humanity; and for him who is noble, helpful, and good for the deed's sake only, uninfluenced by an anxious sense of duty, there blooms the palm of victory—Immortality.

Hercules signifies the glory of Argos; originally the name was *Ἀλκαῖος*—and because his life was one of labor and care for others, because it was spent in restless strife prompted by deep moral conviction, he finally took his place among the gods. Not that he was thus rendered distant and unapproachable like the Olympian gods. On the contrary, he strove and struggled as man; he was a man, and by triumphing over all mortal difficulties he became a god. He bore his burdens of life beyond ordinary mortal endurance; he suffered and struggled. In fact his whole life was only Action—battle for the highest good of humanity, for life, security, and progress. The point which Faust reached only in his closing days—the realization that freedom, like life, must be won in daily strife, to be deserved—the Hercules myth starts with. It is the guiding line of the valiant opponent of all evil and destructive things, from his cradle onward. As Job presents us with the deepest moral problems of ancient Judæa, and the dignity of the age and people, with the narrowness of their insight into the great problems of life; as Faust represents modern humanity, with its struggles and sorrows, assailing heaven with its high-flying efforts and impatient questionings, so the old Hercules myth presents us with a human embodiment of the divine ideal as it presented itself to the young, unsophisticated Greek nation in its early days. And, in fact, there is hidden in the Hercules religion an inexhaustible store of moral ideas, and in some such wise as follows, the Hercules myth spoke its message to the old Doric race:

"Thou art born good, and knowest the good, and canst follow it if thou wilt. Thou standest on thine own strength, and

neither god nor man can relieve thee of thy appointed task. But thy own strength sufficeth for victory, if thou put it forth earnestly and faint not. Wilt thou live? Then toil. Life is labor, unceasing labor. Not toil for thyself alone, like the egoist, nor vain self-sacrifice for others like the altruist, but simply the daily performance with all thy might of whatsoever thy hand findeth to do, and this simply because thou canst do it, and because it is to be done. Thou shalt do that which is appointed thee to do, and being divine in thy origin thou shalt coöperate with thy God in preparing and upholding the kingdom of heaven. Wherever an evil foe of this kingdom shows himself, attack him fearlessly and smite him down without mercy. With whatever horrors he may assail thee, with whatever magic arts he may seek to beguile thee, seize him resolutely and hold him fast. If thy heart be valiant and thy resolution unshaken, the victory is assured. Thy life will be one of vain toil and labor, but thy reward is certain. Thou mayest not confine thyself to the broad highways like the faint-hearted sons of earth, but as surely as thou art of divine origin, thou must seek out the narrow way, and then onward and upward, defying all obstacles. Heaven's gates are waiting to receive thee, and when thou knockest, the divine ones will prepare thee a place at their board, and welcome thee with the wine cup overflowing with the foaming nectar of life eternal.

For *ἀρετή*, strength, and honor, wert thou born; thou shalt acquire them. Thy life verily must thou put at stake, but he who is prepared to stake his life wins life eternal."

THE PERSONALITY OF AN ARTIST.

VICTOR CHERBULIEZ.

Revue des Deux Mondes, Paris, August 15.

WHATEVER may be the type, the *credo*, of an artist, his work must have a personal character. There is in every true artist something which is in him alone; when he sings a well-known air, his song appears new. It is the case in matters of art especially, that, though the wine be sourest, a low grade of the vintage, provided it has the taste of the grape and smacks of the soil, it is better than all the wines artificially, though cleverly, made. Be idealist, be realist, but above all be some one, and be yourself. In vain the preachers of orthodoxy declare that outside of their church there is no salvation. Every talent is an individual heresy.

Personalities are not born complete. They disengage themselves from the general nature and grow slowly with most mysterious germination. Most frequently the artist acquires his originality by imitating a master for a long time. The Middle Ages were right in believing that it was only by long obedience that one becomes worthy of belonging to one's self, that you must be page before becoming a knight, that you must lose yourself in order to find yourself, that you must give yourself away in order to possess yourself. Such a painter, such a musician, has passed all his youth in a house where he served, and when he went away from the Pharaohs of Egypt perhaps he carried away with him golden vases; after that, becoming fond of solitude where one collects one's thoughts, he buried himself in his desert. It is nearly always in the desert that peoples and individuals find their personalities.

From the day when the artist has discovered his individuality, he has his preferences, his elective affinities. Attracted by objects most conformable to his genius, and which touch his heart most nearly, he makes his choice in this vast universe. The souls who know how to seek are sure to find what they like. As Charles Blanc has said: "Cheerful groves attracted Berghem. Ruysdael liked them sombre and melancholy. Hobema regarded only their rustic side, and looked at them with the eyes and humor of a poacher. Albert Cuyp did not care for the pleasant banks of the Meuse, except under the bright sun of four o'clock in the afternoon. Van der Neer painted the villages of Holland by moonlight only, desiring to poetize the cottages by the mystery of night. Nicholas Poussin felt

his heart dilate in the Campagna of Rome alone. The Guaspres delighted in storms; Claude Lorraine preferred nature tranquil, solemn, and radiant."

Not only has every artist his favorable field of observation, but he has, besides, his peculiar manner of observing it. As there is no object so simple that one cannot make twenty different images of it without its being possible to decide which is the truest one, truth in a work of art is truth of sentiment, always special and individual, to which we accommodate ourselves without difficulty, when it is persuasive. Calderon, Shakespeare, Racine, have put kings on the stage. These kings are equally true, but resemble each other very little. Glück and Mozart have each his own manner of making love speak, and though these manners are entirely different, both of them tell the truth. "A woman passed along the streets of Rome," to quote Charles Blanc once more, "Michael Angelo saw her and drew her serious and proud; Raphael saw her and in his picture she appeared beautiful, gracious, and pure, harmonious in her movements, chaste in her draperies. If Leonardo da Vinci, however, had met her, he would have discovered in her a finer grace, a penetrating sweetness; he would have regarded her through the veil of a moist eye, and would have painted her delicately surrounded by a half light. Thus, the same woman would become, under the pencil of Michael Angelo, a haughty sibyl, on the canvas of Raphael a divine virgin, and in the painting of Leonardo an adorable woman."

Nothing is more personal than our impressions, and every work of art worthy of the name is the offspring of an impression acutely felt and sincerely rendered. Every profession has its virtues. Perfect sincerity is the professional virtue of the artist. It is for him what charity is for the Christian, respect for justice for the magistrate, honor for the soldier, and modesty for woman. Though a talent may not be great, if it be perfectly sincere, it never appears to us commonplace. It resembles nothing but itself and the particular pleasure it affords, greater talents than it cannot give us. A blackbird which whistles airs from operas does not amuse us long. We say to it: "Blackbird, you were born a blackbird; whistle your own note. The voice of the linnet is not as good as thine; but when she sings the air that nature taught her, she reveals to us what passes in the heart of a linnet, and that is what interests us." Truth of impression and sentiment, perfect good faith, these are the supreme gifts. When they are lacking, the artist is no longer a soul which speaks to ours; he is only brass which reverberates, a cymbal which resounds; and, however resounding be the cymbal, there is nothing in our heart responsive thereto.

Dogmas, parties, sects, formulas, everything which interferes with the free play of the mind, are hurtful to art. Nature has never dogmatized; her birds, her flowers, neither catechise nor preach; her sun shines alike on all, on the just as well as the unjust, on errors as well as truths.

Let the poet be Christian, Jew, or Mussulman, Protestant or Catholic, devout or a philosopher, liberal or absolutist, royalist or republican, he is before all a poet, and, if his muse command, he scandalizes worthy people by his creations. Milton was a Puritan and more than anyone he has glorified Satan, by clothing him with a sinister beauty. Dante knew how to reconcile the faith of a humble disciple of St. Thomas Aquinas with the heresies of a great heart. Art lives on sympathy; in that way it is a great school of humanity. Civilizations, manners, laws, religions, philosophies, undergo transformation; the face of the world is changed; and the masterpieces of architecture, of statuary, of poetry, survive the societies which witnessed their birth and inspired them. We believe no longer in Jupiter; yet the Iliad and the Odyssey have preserved for us all their freshness and all their persuasive virtue. If Europe ceased to be Christian to-morrow, she would either lapse into barbarism, or we should continue to admire devoutly the Gothic cathedrals and the Virgins of Michael Angelo.

GREEK LITERATURE—LOST AND FOUND.

V. PINGEL, PH.D.

Tilskueren, Syvende Hæfte, Copenhagen.

WE owe it to the Byzantines that we and our forefathers for the last few centuries were able to read Homer and Æschylus, Herodotus and Plato, Demosthenes and Aristotle in their original language. Though so different from their Greek ancestors, the Byzantines were aware of the immense value of the old classical literature; hence they carried with them as much as they could to Western Europe when they fled before the invading Turks. But they did not carry the whole of classical literature with them. Much, very much of it, had been lost during the great migrations, at a time when printing was unknown and books existed only in single copies. That which the migrations had left was destroyed during the misfortunes that befell the eastern empire, and the last remnants, not already saved by being carried to Western Europe, were destroyed by the Turks. What and how much has been lost and what has been preserved in Byzantine MSS. of Greek literature? We shall consider that literature from the earliest period to 30 B.C., when Egypt, the last independent Greek kingdom, fell before the Roman eagles.

Of poetical works, we possess the Homeric poems uncurtailed; and, thanks to the labors of the learned of Alexandria, in as pure a text as that in which they were read in the time of Socrates and Plato. We possess also Hesiod's "Theogony" and "Works and Days." But almost the whole of Greek epic poetry, which developed Homer's school, is lost. From the Alexandrian period we possess an epos, the "Argonautica," by Apollonius of Rhodes, without power, but not without interest, as it influenced the Æneid and thus the epopees of the Middle Ages. Greek lyrical poetry has suffered a still harder fate. Excepting four books of Pindar's Odes, everything has been lost. That which we know of this rich literature (700—400 B. C.), we have learned from Roman imitators and citations by other Greek authors, which are numerous, though fragmentary. From the Alexandrian period we have several lyrical poems in the Greek Anthology, which are fine, but they have lost the flower and vigor of the original lyrics. Of Greek dramatic poetry we possess works from the three main poets, and, as it happens, we own the best works of Æschylus and Sophocles. But what are seven dramas of Æschylus's, out of seventy which we ought to have, and seven Sophoclean, out of one hundred and twenty? Of Euripides's works eighteen have been rescued, but that is only one-fourth of the number with which antiquity was familiar. Greek comedy is known to us only through Aristophanes, and in eleven out of his forty-four pieces. The classical people honored Cratinus and Eupolis as comedians as much as they did Aristophanes, but neither their works, nor those of Menander or his contemporary rivals, have been preserved, excepting a few unimportant fragments. We know these playwrights only from their coarse Roman imitators. Dramatic poetry flourished not only in Athens but also in Sicily, yet it has all perished, for we cannot very well reckon Theocritus among its coryphæi.

The oldest Greek prose comprehended three branches, History, Philosophy, and Eloquence. Of these we have History represented by the three authors, Herodotus, Thucydides, and Xenophon, whose works are still extant. But all chronicles before Herodotus are lost, as well as the works of the numerous and prominent historians, who described the deeds of Philip, Alexander, and their kingdoms; the histories of Timæus of Sicily, of Ephorus, the Greek Livy, are also lost. Not till after the fall of Greek freedom do we find a historian of prominence, namely, Polybius; yet his Annals for the periods 220—146 B. C. have come to us only in fragments. Excepting these four, all other historians from Greece's better days are known to us only by citations.

Greek philosophy has suffered still worse. All the pre-

Socratic authors' works are lost, and we have recovered at second-hand only little of their scientific knowledge, enough, however, to know that they have anticipated most of the modern scientific ideas. Excepting the writings of Plato and Aristotle, we possess nothing from the numerous philosophers who followed upon Socrates. We do, however, possess the treatises of Aristotle's disciple, Theophrastus. We have probably all of Plato's works, but miss several of Aristotle's. Socrates, himself, wrote nothing, but four of his disciples did it for him. Nothing remains from the two of these, Æschines and Antisthenes. From the other two, Plato and Xenophon, we have complete works.

As eloquence was such an important factor in Greek antiquity, it is no wonder that the speeches of the great orators were given a prominent place in ancient literature. This also accounts for the preservation till our day of so many of their productions. Of the works of the ten Attic chief orators tabulated by the Alexandrians, the Byzantine refugees brought all to the West, excepting those of Hyperides, a contemporary of Demosthenes; some say his superior.

Of the special branches of learning, which may be compared to the literature already mentioned, are Medicine, which was brought to great eminence by Hippocrates, of whose writings many are extant; Mathematics and Physics, represented by the excellent Euclid, Apollonius, and Archimedes, whose tomes we still possess; and, finally, Geography, Astronomy, and Grammar, the favorite of the Alexandrians. But in these branches we do not know any complete treatise from the time which we record.

In few words: we have lost relatively more than we have rescued, and among the lost treasures are works of the highest order.

Many attempts have been made to discover these lost books. All the libraries of the Greek monasteries have been searched, but it does not seem likely that we shall find anything in them. The excavations which began at Herculaneum in the last century promised to restore to us some valuable MSS., but the popular treatises found did not enrich our knowledge very materially, and the *Volumina Herculaniensia*, published at Naples and Oxford, are not worth very much, from a literary point of view, as regards classical antiquity. But hopes are entertained that excavations in Southern Italy, once thoroughly Greek, may yield good results. From Egypt, also, we can reasonably expect to hear of many discoveries. That land of tombs has already given up many treasures, the last of which was Aristotle's work on the Constitution of Athens.

A MODERN IDEAL.

A. VON DER LAHN.

Unsere Zeit, Leipzig, September.

THIS age so feebly characterized by ideals in general has given birth to an ideal called "popular education."

Ideals generally prove somewhat nebulous on analysis. They are the products rather of sentiment than of thought, and play a very conspicuous part when employed to arouse popular sentiment.

There are subjective ideals which, like "patriotism," for example, may rouse to action and make heroes, but the ideal "popular education" is meaningless until the idea which underlies it takes substance and is presented in a sharply-defined form.

"Education is one of the highest rights of man, and must be rendered accessible to the masses."

This is a noble idea without doubt, but on closer inspection it proves to be only crude theory, for between the thought and its realization lies a great gulf called "impossibility."

By "education," unless otherwise defined, we understand pure intellectual culture, and in this sense education has become a popular catchword.

The term "education" may, nevertheless, stand for another

conception. Let us hold to it as an ideal, but consider it in another sense than that of purely intellectual, scholastic instruction. Let us endeavor to embody the ideal in a practical conception, possible of realization.

It is the object of the technologist in dealing with natural forces to conduct them into the channels in which he wishes to utilize their powers. Edison, looking at the sea, and calculating the enormous horse-power expended in the motion of the waves, was saddened at the thought that he could devise no means of turning it to economic account.

The forces of nature are indifferent to man. They operate in obedience to inner necessity. Left to pursue their free course they may, perhaps, destroy the very works which, under judicious control, they might have been employed in constructing.

Power here or power there, man's chief concern is the direction in which it is applied.

The masses, the subject of our discussion, generate also mighty natural forces, which, uninfluenced, may be regarded as simple elementary forces, that may just as readily work destruction as benefit; and precisely as the engineer utilizes the forces of nature by directing them into suitable channels, and providing for their expenditure in works of utility, so must the natural forces of the masses be guided and directed to useful and beneficial ends.

Training must go before education, the preparation of the soil before culture. Education without culture may be compared to a tree which has taken root in a thin soil on the rock. Training may be compared to a deep humus in which the tree can develop and bear fruit. Without preliminary culture, education will bring forth no good fruit. This is true for the cultivated classes; for the masses, education is many-sided character development.

Culture denotes the formation of good habits; that is, habits conducive to contentedness, and tending to foster social cohesion. Care must be devoted to the fostering of those needs, to the satisfaction of which, civilization is indispensable. The first and most indispensable of these needs we would characterize as cleanliness and order.

Where habits of personal cleanliness are formed, tidiness in apparel follows, of course, and cleanliness and tidiness necessitate order, and in order to have the first seed of education, eye and sentiment alike awake to a perception of the harmonious, the beautiful, the æsthetic.

So much achieved, the soil is prepared for education. Even in the absence of any intellectual culture, there may be a culture of manners and morals whose display might shame the most learned. This culture of the heart, this development of spiritual and moral strength in the masses, is the kernel and essence of the popular education which we advocate. All beyond that is only of secondary importance.

The only power which has shown itself capable of coping with the elementary forces in man—egoism and self-assertion—has unfortunately lost its hold on the great body of the masses. This is religion.

Whatever our own views of Christianity may be; whether we regard it as superstition or divine revelation, it is indisputable that religion, and especially the Christian religion, is the only power that has measured its forces with human instincts and will, and come out conqueror; the only power capable of restraining the tiger-nature of the populace.

The people have abandoned religion for the *Fata Morgana* of so-called "enlightenment." They are inspired by envy, and have no more pleasure in life.

And let us not close our eyes to the fact that we stand now confronting the danger of a destructive outburst of the titanic pent-up forces of the masses.

How shall these forces be diverted to useful ends?—What makes the people happy? Is it really intellectual culture?

We think not!

The man behind the plow, the mechanic, the toiler with his hands, can never attain intellectual culture, if only for want of time. He can never be more than a bungler, to his own misfortune and that of others. In the twilight of his culture which he mistakes for daylight, he sees distorted images which he mistakes for realities. Delusive images which deprive him of all joy and peace and working capacity.

Happiness! Is that not the highest object in life? Education cannot confer it, nor can riches. It consists in the conscious satisfaction of conscious needs.

The man of the people, provided his heart and character are cultivated, can be as consciously happy as the man of the highest intellectual culture: the type of his happiness can also be a worthy one.

The tendency of popular education is simply to shatter the very foundations of the people's happiness. It robs them of their religious faith, and with it the strongest motive to moral perfection, it robs them of their sentimental ideals, creates a critical spirit of doubt, the more ruinous because of its indistinctness; and engenders a spirit of dissatisfaction which renders them half-hearted in all their pursuits.

Let us not be misunderstood. Our argument is not: "Leave the people as stupid as possible that they may be happy." The satisfaction of the natural needs of the people should be our aim, not the culture of the intellect. We want to develop the moral, not the thinking man, to cultivate the soul rather than the intellect.

But the storm is gathering fast, and whatever is to be done to remedy the existing order must be done quickly.

SCIENCE AND PHILOSOPHY.

CAN WE MAKE IT RAIN?*

PROFESSOR SIMON NEWCOMB, LL.D.

North American Review, New York, October.

To the uncritical observer, the possible achievements of invention and discovery seem boundless. If we say that for every actual discovery there are a thousand visionary projects, we are told that, after all, any given project may be the one out of the thousand. In a certain way these hopeful anticipations are justified. We cannot set any limit either to the discovery of new laws of nature or to the ingenious combination of devices to attain results which now look impossible. The science of to-day suggests a boundless field of possibilities.

Such being the case, I am not going to maintain that we can never make it rain.

But I do maintain two propositions. If we are going to make it rain, or produce any other result hitherto unattainable, we must employ adequate means. And if any proposed means or agency is already familiar to science, we may be able to decide beforehand whether it is adequate. Let us grant that out of a thousand seemingly visionary projects one is really sound. Must we try the entire thousand to find the one? By no means. The chances are that nine hundred of them will involve no agency that is not already fully understood, and may, therefore, be set aside without even being tried. To this class belongs the project of producing rain by sound. As I write, the daily journals are announcing the brilliant success of experiments in this direction; yet I unhesitatingly maintain that sound cannot make rain, and propose to adduce all necessary proof of my thesis.

Clouds consist of impalpable particles of liquid water floating or suspended in the air. But we all know that clouds do not always fall as rain. In order that rain may fall the impalpable particles of water which form the cloud must collect into sensible drops large enough to fall to the earth. Two steps

*A digest of the article on the same subject by General Robert G. Dyrenforth, was printed in THE LITERARY DIGEST last week.

are, therefore, necessary to the formation of rain: the transparent aqueous vapor in the air must be condensed into clouds, and the material of the clouds must agglomerate into raindrops.

No physical fact is better established than that, under the conditions which prevail in the atmosphere, the aqueous vapor of the air cannot be condensed into clouds except by cooling. It is true that in our laboratories it can be condensed by compression. But, for reasons which I cannot explain, condensation by compression cannot take place in the air. A current of cold air meeting a current of warm, moist air in its course may condense a considerable portion of the moisture into clouds and rain, and this condensation will go on as long as the currents continue to meet. In a hot spring day a mass of air which has been warmed by the sun, and moistened by evaporation near the surface of the earth, may rise up and cool by expansion to near the freezing-point. The resulting condensation of the moisture may then produce a shower or thunder-squall. But the formation of clouds in a clear sky without motion of the air or change in the temperature of the vapor is simply impossible.

Sound is one of the commonest and simplest agencies in the world for changing the state of things in the air. It is purely mechanical in its action. When a bomb explodes, a certain quantity of gas, say five or six cubic yards, is suddenly produced. It pushes aside and compresses the surrounding air in all directions, and this motion and compression are transmitted from one portion of the air to another. The amount of the motion diminishes as the square of the distance; a simple calculation shows that at a quarter of a mile from the point of explosion it would not be one-ten-thousandth of an inch. The condensation is only momentary; it may last the hundredth or the thousandth of a second, according to the suddenness and violence of the explosion; then elasticity restores the air to its original condition, and everything is just as it was before the explosion. A thousand detonations can produce no more effect upon the air, or upon the watery vapor in it, than a thousand rebounds of a small boy's rubber ball would produce upon a stone wall.

So far as the compression of the air could produce even a momentary effect, it would be to prevent rather than to cause condensation of its vapor, because it is productive of heat, which produces evaporation, not condensation.

The popular notion that sound may produce rain is founded principally upon the supposed fact that great battles have been followed by heavy rains. This notion, I believe, is not confirmed by statistics; but whether it is or not, we can say with confidence that it was not the sound of the cannon that produced the rain.

The reader can try a very simple experiment, which ought to be conclusive. If he will explode a grain of dynamite, the concussion within a foot of the point of explosion will be greater than that which can be produced by the most powerful bomb at a distance of a quarter of a mile. In fact, if the latter can condense vapor a quarter of a mile away, then anybody can condense vapor in a room by slapping his hands. Let us, therefore, try slapping our hands, and see how long we must continue before a cloud begins to form.

What we have just said applies principally to the condensation of invisible vapor. It may be asked whether, if clouds are already formed, something may not be done to accelerate their condensation into raindrops large enough to fall to the ground. This also may be the subject of experiment. Let us stand in the steam escaping from a kettle and slap our hands. We shall see whether the steam condenses into drops.

It must, however, be added that the laws under which the impalpable particles of water in clouds agglomerate into drops of rain are not yet understood, and that opinions differ on this subject. Experiments to decide the question are needed, and it is to be hoped the Weather Bureau will undertake them.

For anything we know to the contrary, the agglomeration may be facilitated by smoke in the air. If it be really true that rains have been produced by great battles, we may say with confidence that they were produced by the smoke from burning powder rising into the clouds and forming nuclei for the agglomeration into drops, and not by the mere explosion.

How, it may be asked, shall we deal with the fact that Mr. Dyrenforth's recent explosions of bombs under a clear sky in Texas were followed in a few hours, or a day or two, by rains in a region where rain was almost unknown? But what went on during the hours that elapsed between the sound of the last bomb and the falling of the first drop of rain? Did the aqueous vapor already in the surrounding air slowly condense into clouds and raindrops in defiance of physical laws? If not, the hours must have been occupied by the passage of a mass of thousands of cubic miles of warm, moist air, coming from some other region to which the sound could not have extended. Or was Jupiter Pluvius awakened by the sound after two thousand years of slumber, and did the laws of nature become silent at his command?

Investigators are generally quiet, unimpressive men, rather diffident, and wholly wanting in the art of interesting the public in their work. It is safe to say that neither Lavoisier, Galvani, Ohm, Regnault, nor Maxwell could have gotten the smallest appropriation through Congress to help make discoveries which are now the pride of our century. They all dealt in facts and conclusions quite devoid of that grandeur which renders so captivating the project of attacking the rains in their aerial stronghold with dynamite bombs.

BACTERICIDAL POWERS OF THE SERUM.

DR. METCHNIKOFF.

Nature, London, September.

OF all the objections raised against the theory of phagocytes at the Congress of Hygiene, doubtless by far the most important was that formulated by Behring and Nessen, namely, the fact that the serum of guinea pigs vaccinated against the *vibrio of Metchnikoff* had bactericidal powers on the same vibrio. Whilst the serum of normal guinea pigs allowed the free development of a large number of these microbes, the serum of vaccinated animals killed the micro-organisms at the end of a few hours. MM. Behring and Nessen are convinced that this fact formed a complete explanation of the acquired immunity of guinea pigs against the *vibrio of Metchnikoff*, and that it might serve as a model for a theory of immunity. My own researches, however, prove the contrary. By a study of the phenomena as they occur in the living animal it is seen that the bacilli inoculated into immune guinea pigs remain alive for a considerable time. Some vibrios are taken into the interior of leucocytes at the point of inoculation, while others develop perfectly in the liquid exudation. By taking a drop of the latter, and placing it in a warm chamber, the leucocytes perish, and allow the bacilli contained in their interior to develop freely. In my experiments the vibrios thus multiplied and filled the leucocytes which eventually burst, allowing the microbes to pass freely into the liquid part of the exudation. Here the development continued, and abundant cultures were obtained in the exudation from the immune guinea pig. By extracting a small quantity of such a culture, and introducing it into the dead serum of an immune guinea pig, this serum not only did not kill the bacilli, but gave a more abundant development than the serum of a non-immune animal. The study of the phenomena in living animals made artificially immune against the *vibrio of Metchnikoff*, instead of overthrowing the theory of phagocytosis, furnished on the contrary an evident proof in its favor. The theories of the attenuation of virus in the bodies of immune animals, and of the neutralization of the toxines, could not be applied here as the vibrios remained very virulent, and because the immune guinea pigs are as sensitive to the toxine of the bacillus as the non-immune animal.

Passing now to the curative properties of the serum of white

rats against anthrax, I have come to the conclusion that whereas the living serum of white rats has no bactericidal action on anthrax, the dead serum of the same animals had marked bactericidal powers on that micro-organism. When a mouse was inoculated with a mixture of the dead serum of a rat and anthrax bacilli it nearly always died, although the disease lasted somewhat longer than usual. On examination of the point of inoculation it was found that the bacilli of anthrax did not grow quite so readily, and that an enormous number of leucocytes emigrated to the point of inoculation, and took the bacilli into their interior and digested them. In tetanus again the leucocytes ate up considerable numbers of the tetanus spores and bacilli.

In conclusion, I am of opinion that whenever an animal recovers from an infectious disease the recovery is accompanied by a process of phagocytosis; whenever an animal dies of an infectious disease the process of phagocytosis is absent or insufficient. The theory of phagocytes is strictly based on the principles of evolution as laid down by Darwin and Wallace.

A CELESTIAL MESSENGER; OR, FIERY STONES HURLED FROM HEAVEN.

GUSTAVUS HINRICHS, M.D., LL.D.

Chaperone, St. Louis (Mo.), September.

NEARLY all races of men treasure the memory of the direct advent of some messenger from heaven above, and in their mythologies and sagas we find this memory expressed in words more or less mysterious. Some very old writers, not satisfied with this rather one-sided intercourse down to the earth, also describe chariots of fire used as conveyances in the opposite direction.

The Greeks were very free in the use of this interchange between the upper world of their gods, and the lower world of man. Watching the fight from their high station, the gods are reported to have hurled heavy, fiery missiles—meteorites, we would call them—at those of the combatants whom they disliked.

Our own Skandinavian ancestors thought that, at times, the celestial road groans under the chariot of Thor, when the regions of the air take fire, and the heavens are inflamed over the heads of men, and fiery eyes, round like the moon, fall from the heavens to the earth, covering the latter as with hail-stones.

In Raphael's Madonna de Foligero is a very accurate picture of a meteor.

The masses which, under brilliant fiery display and great noise reached the earth, were treasured as objects of highest veneration by early man. Even to-day the most holy object to millions of men, drawing hundreds of thousands of pilgrims from Asia and Africa to the Kaaba at Mecca, is nothing but such a meteoric stone. In Mexico the troops of the third Napoleon found such a body walled in the Church at Charcas, an object of great veneration, especially on the part of the women: recognizing the same as a meteoric iron weighing nearly two thousand pounds, the French removed it from the church wall and sent it to Paris, where it now constitutes one of the best specimens of the great collection of meteorites in the Mineralogical Museum of the Jardin des Plantes. On the 18th day of February, 1845, such a fiery messenger appeared to the Hindoos in Northern India. A meteoric stone weighing over thirty pounds had penetrated five feet deep into the ground, near the village of Dooralla. While the people were about erecting a special temple for this celestial messenger the English rulers took possession of it and transferred it to the collection of meteorites in the British Museum at London. The oldest meteorite preserved by Europeans fell at noon on the 7th November, 1492, near Eusisheim, in Alsace. Emperor Maximilian I., who was near by with his army, had the stone suspended by chains to the church wall. The stone weighed originally about three hundred pounds, but only about one

hundred pounds are left in the original place. Several fine fragments have found their way into modern collections.

One class of these celestial messengers consists mainly of malleable iron containing some nickel. It is this form of iron that was first used by man. The Cyclops forging the thunderbolts of Jupiter is but an expression of this fact. The many instances of invincible or irresistible swords sometimes said to have come from heaven, have reference to weapons made from meteoric iron.

One of the most remarkable of these cases on record in America occurred in Iowa on the evening of Friday, Feb. 12, 1875. It was seen over the Northwest from Omaha to near Chicago, and from St. Louis to Minneapolis. The entire southeast portion of Iowa was illuminated as bright as day; when crossing the State line from Missouri to Iowa the meteor was about a hundred miles above the earth's surface, and descended towards the earth at an angle of nearly 45° on its northward flight, finally detonating at an altitude of about ten miles and falling in fragments over Iowa County in Iowa.

It is impossible to obtain an accurate determination of the total weight of this meteor. I have personally inspected nine collections of almost one hundred specimens, aggregating fully five hundred pounds in weight, but as the river and timber bottoms are embraced in the area over which the fragments fell, I am fully convinced that it consisted of at least a ton of solid matter. The intense light is, to a very large extent, evidence of the combustion of such matters as the iron, nickel, phosphorous, and sulphur contained in the meteorite.

As regards the origin of meteorites the researches of Daubree and Meunier, of Paris, have demonstrated that they are fragments of planetary bodies, which by some great combustion have been broken to pieces. Furthermore, we possess abundant evidence that the earth, in its structure, corresponds at different depths to the different varieties of meteorites; from those without iron (*Asyderes*) through the *Oligosideres* to those consisting exclusively of nickeliferous iron (*Sissyderes*). Hence, if our earth should be broken to pieces, those pieces would be meteorites, and describe orbits around the sun, near by, and similar to the orbit of the earth. These meteorites would gradually reach the orbits of the inner planets. On Venus first would appear meteorites of our outer crust, followed at an interval by *Oligosideres* and later by meteoric fragments of the interior metallic core of our earth.

But long before the earth meets this, her final doom, the moon will be broken up, and her lunar meteorites placed, I trust in mineralogical museums.

COMMUNICATION WITH THE PLANETS.

AMÉDÉE GUILLEMIN.

La Nature, Paris, September 12.

STRIKING astronomical discoveries, of a kind to arouse deep interest in the general public, have been rare for some years past. Are we to conclude, therefore, that there is no work going on in the observatories, and that there is no progress in science? No one who keeps posted in regard to the daily labors of the astronomers of the two worlds, who reads, or at least glances through, the periodicals containing accounts of these labors, will so conclude. Such a conclusion would be refuted by that new enterprise which bids fair to be fertile in results, the construction of a map of the sky effected by photography, and which will give the exact position of the stars up to the fourteenth magnitude. This map, of course, is not sufficient to create a sensation like the unexpected arrival of a comet, which would draw skyward the eyes of all loungers along the streets; but the importance of astronomical observations must not be measured by the noise they make.

Undoubtedly it would cause a genuine sensation, if the legacy of 100,000 francs left by the good lady of Pau* should result in establishing communication between the Earth and some other heavenly body. For my part, however, I do not see what astronomy, or even our poor humanity, would gain thereby.

It is said that the Academy of Sciences is disposed to accept

* See LITERARY DIGEST, Vol. III., p. 486.

the legacy, thanks to a clause in it like that which has converted the Bréant prize into an annual recompense, decreed to the authors of discoveries which have advanced the question of the cure of cholera. In like manner, the annual income of the sum bequeathed by Madame Guzman, the lady of Pau, can be used to promote researches relating to the constitution of the heavenly bodies.

To anyone who has precise information in regard to the actual knowledge of astronomers as to the physical aspect of the stars of our system, it is evident that there are two only on which can be based the hopes of those who believe in the possibility of interplanetary communications: the Moon and Mars.

First of all, as to the Moon. Its distance from the earth (less than 400,000 kilometers), the clearness of its disk, the ease with which can be distinguished with the telescope features of small dimensions, the absence of all nebulosity of a nature to conceal spots, would render our satellite eminently suitable for sending signals to the earth. We must believe that the inhabitants of the Moon have not yet dreamed of sending signals to the Earth, since the numerous observers of her disk, the laborious makers of lunar maps, the Beers and Mædlers, and, above all, the Schmidts, have not perceived any signals. There is another question, however: Are there, can there be, inhabitants in the Moon, where there is neither air nor water? If there is a point universally admitted, it is that there are no inhabitants of the Moon.

Under these conditions, it would appear superfluous for us, on the Earth, to make efforts to communicate with the inhabitants of the Moon; and it is a pity; for the other heavenly body to put questions to, the planet Mars, is, alas! infinitely less favorably situated for the establishment of an inter-astral telegraph.

When in opposition to the Earth, Mars is still about 14,000,000 leagues, that is 55,000,000 kilometers from us, or one hundred and sixty times more distant than the Moon; at that time the diameter of its disk stretches to 25". According to Schiaparelli, the smallest objects visible on the surface, under the most favorable circumstances, when there is a luminous spot on a dark background, or a dark spot on a luminous background, have a diameter equal to one-fiftieth of that of the planet, that is to say, of about 137 kilometers. This lowest limit can be reduced, it is true, by using object glasses of very great size, which will magnify more. Even then, however, it is certain that luminous signals on Mars, for example, to be seen from the Earth, must have enormous dimensions.

The inhabitants of Mars, more advanced than ourselves in astronomical science, as one of our cleverest astronomers supposes, if they think of bringing about an exchange of telegraphic communications with their Terrestrial neighbors, will have to use signals with diameters which must be measured by kilometers in every sense. Do the Martian people dream of such a thing? If they do, there is something which, I apprehend, will bother them a little. The Earth, when in opposition to Mars, is for observers there in conjunction; our planet is then lost in the rays of the Sun and invisible to Mars, except the Earth at that time happens to be passing across the radiant disk of our luminary. Then the Earth is a little black and round spot upon which, alas! the Martian astronomers, do their best, can distinguish nothing. At the quadratures of the two planets, the Earth would be better posted for observations from Mars, but the two bodies will be at a much greater distance from each other.

I stop here, not wishing to discourage altogether the candidates for the prize of 100,000 francs, so generously and so imprudently offered. Perhaps, however, I may be permitted to state my conclusion, which is, that the problem of interplanetary communication is not yet very near solution. That conclusion, I imagine, will not be contradicted by serious astronomers. I have faith in the indefinite progress of science, while convinced that such progress has limits; but I also think that science is not profited by allowing the imagination to pursue chimeras, and I am inclined to believe that interplanetary communication is a chimera.

RELIGIOUS.

THE ASCETIC IDEAL.

HARRIET WATERS PRESTON AND LOUISE DODGE.

Atlantic Monthly, Boston, October.

TOWARDS the close of the year 381, there came to Rome in company with Paulinus, then Bishop of Antioch, and Epephanus, Bishop of Salamis, a Dalmatian monk, whose advent at that time in the golden city was a far more significant and memorable circumstance than that of either of his Episcopal superiors. This was Eusebius Hieronymus, known to all the world as St. Jerome.

Pope Damasus was then seventy-seven years old, and within three years of the close of his career, but there was no sign of failure of his faculties; and his correspondence with Jerome, who was forty years his junior, must have sufficed to assure him that he would find a loyal mouthpiece in the young but devout scholar.

Pope Damasus, at all events, made the young doctor his private secretary for the occasion of the Council; and when Ambrose, the great Bishop of Milan, at whose instance it was convened, was taken severely ill, the presidency of the assembly, which would have been his, devolved upon Jerome.

Jerome was fortified in advance against the spell of his brilliant position. He had seen the whole civilized world of his day, and the glory of it from Treves to Constantinople, and from his heart he spurned it all. In common with so many of the more fervid Christians of his epoch, he had long since closed his heart to the allurements of sense, and invested the whole treasure of his affection and hope in the mystical city of God. It was as the well-nigh irresistible champion of the ascetic against the domestic life that he made his deepest mark in Rome, and secured his chief effect upon the history of the Church.

Jerome was a rare classical scholar. His fondness for the great pagan writers amounted to a passion, but later he fought against it as a deadly sin. He had been educated in the Roman schools, and on completing his course of instruction, he probably returned to his birthplace, Aquileia, but very soon departed again on a journey to Gaul. With him went his friend and foster-brother, Bonosius, a youth of fortune and promise, who undoubtedly inoculated Jerome with that enthusiasm for the monastic life which had already taken full possession of his own soul.

On their return to Dalmatia in 372, Bonosius withdrew definitively from the world, but Jerome had betaken himself to Antioch in company with a small band of friends, all resting in spirit like himself, longing, but still delaying to take the last step which should cut them off from the world of men, and bind them to their contemplative life. One of the number, Heliodorus, decided to return to Aquileia, and to him Jerome addressed a letter of remonstrance for his defection and praise of the hermit life, which came afterwards to be used as a manual of asceticism. He himself, with two companions, Innocentius and Hylas, proceeded to Chalcis, a "lesser Thebaid" on the eastern boundary of Syria, where the monastic life was fully organized after the pattern of the Egyptian desert, and the monks divided, according to the degree of austerity which they affected, into the three grades or classes of cenobites, recluses, and anchorites.

The life of the cenobites was, comparatively speaking, a humane and healthy one. They dwelt in large monasteries, had churches regularly served, ate in common, cultivated the soil, and engaged in several branches of useful industry. In one of these monasteries Jerome and his two friends were first received as guests, and here the two latter died of fever, succumbing, no doubt, to the first effect of the burning climate upon frames exhausted by fasting and fatigue.

He remained in the desert of Chalcis nearly five years, when

he returned to Constantinople and passed a year there in studying the writings of the Greek fathers. He had been consecrated a priest at Antioch by Paulinus whom, in the ensuing year, he accompanied to Rome as we have seen, and was at once raised by the Head of the Church to an influential position.

The Church of Rome at that time, like that of the European continent at the present, was mainly a church of priests and women, but many of the women—again after the fashion of the devotees of every age—were of great personal distinction, and rejoiced in the highest of social traditions.

One of the noblest of these was Marcella, in whose great house Jerome was received as a guest at the time of the Council. The father of Marcella, or Paula, as she was afterwards called, traced his descent to Agamemnon; her mother to the Gracchi and the Scipios. Her husband, Toxotius, lately deceased, had carried his pedigree back through Julius Cæsar to Æneas and Venus. Left a widow at thirty-three, with four daughters and a son, Paula always dated her true religious awakening from the time of her great bereavement. From the moment of putting on widow's weeds she disbursed, not only her own wealth, but the patrimony of her children in works of practical charity, until even Jerome tried to impose a check upon her reckless prodigality; but he was met by the intrepid answer, that she had made a vow not to leave a penny to her heirs, but herself to die a mendicant and fill a pauper's grave. "My very shroud," she said, "shall be the gift of another." Finally Jerome accompanied Paula to Bethlehem, in the Holy Land, where she erected a nunnery and monastery and several houses of entertainment for the western pilgrims who annually flocked to the Holy Land. The expenses of this vast establishment continued to be met by the revenue from these *hospitia* long after Paula's great private resources, eked out for a moment by Jerome's humble patrimony, were as thoroughly exhausted as the enthusiastic heiress had ever desired.

THE PRIME REQUISITE OF A SOLDIER.

E. KELLER, EX-DIPUTY.

Le Correspondant, Paris, September 10.

ON the next European war will depend, not only the greatness, but even the existence, of France.

War is inevitable, because France cannot accept as final the situation in which she was left in 1871. Like Prussia, after 1806, France has one great object, the restoration of what has been taken from her. To achieve this object, she has been making preparations for twenty years. She has provided munitions of war of all kinds, has equipped, armed, and trained two million four hundred thousand men, placing them so that they can be quickly transported by railway to the fields of battle.

Yet, whatever may be the rapidity of moving and concentrating troops, however perfect may be the operation of the engines of war, or the precision and reach of a soldier's arms, the most important thing is, that the man who carries these arms shall not lose his head in the face of danger; that, when he sees his comrades fall around him, he shall preserve, in order to avenge them, his courage and coolness; and that he be inaccessible to the fear which engenders panic, rout, and defeat. If there is an enormous difference between the good and bad marksman, there is an unfathomable abyss between the poltroon who encumbers the field of battle with his useless presence and dangerous example, and the brave man who strengthens the shaking souls about him and marches against the enemy to sacrifice cheerfully his life.

How can you endow the soldier with this prime requisite? We are long past the times when fighting had a savage attraction for barbarous people. The sentiment of honor itself is growing weak, and no longer suffices to make men put themselves to the test of battle.

The sole thought which can sustain a simple soldier in the presence of death, who, without glory and without recompense, sacrifices his youth, is the thought that he is doing his duty, and the certainty of a better life where his sacrifice will be rewarded. Self-interest and the instinct of preservation bid him flee from danger. Religion points to Heaven and says to the soldier: **Forward!**

All those who have not lost common sense appeal to this moral power to temper courage. In Sweden the military regulations proclaim that the fear of God is the foundation of all virtue and integrity, and that it is religion which best enables the soldier to perform his duties loyally.

In Russia, General Dragomirov, that valiant apostle of the offensive in war, requires that the new rules shall never leave out of view the essential thing, the nerve of war, that is, the preservation of *morale* and energy. He requires his soldiers to join in morning and evening prayer, and after the *Our Father* he makes them chant the war hymn, "God of armies, be with us; for in trouble we have no support but Thee; God of armies, bless us."

In his survey of the situation of the European armies the Prussian Major Scheibert says that "in our day it is particularly necessary for the man of war to insist upon holding on to the essential motor—moral force. In fact, at this time, when the world turns on egotism, when efforts are made to kill the sentiment of duty by raillery, when the army itself slips by degrees towards materialism, it is important to remind the army that a soldier without religion is an instrument without value. Although in the last campaign the preparations and manœuvres produced surprising results, the impartial and clear-sighted observer cannot fail to perceive, in most of the battles, the finger of the God of armies and a moral factor which dominated the most subtle calculations."

While military nations recognize and proclaim in this manner the value of religious feeling, Italy, which pretends to have an army also, but which as yet has not put it to proof, exercises her ingenuity in trying to find the base of the moral education of the soldier in something else than his religious faith and feeling. General Marseille, in his *Vie Militaire*, says: "The influence of religion is enfeebled by the effect of the scientific, industrial, and democratic development of the age. In Italy, the Roman Catholic Church is hostile to the new Kingdom. The priest should be banished absolutely from the regiment. If he is faithful to the Vatican, he is lacking in love for his country. If he is unfaithful, he is an apostate without influence. What is to be done? The officer must be the priest of the country and the apostle of duty, who, by his paternal solicitude, endeavors to create about his troop a moral atmosphere, and to become a god for whom the soldier will be willing to be killed."

We wish the Italians good luck in the manufacture of this novel morality and in their search for this unknown divinity. In that, they follow the inspirations of our French politicians, our petty statesmen in black coats, who are striving to produce a civic and purely laic *morale*, for the love of which hundreds of thousands of men will sacrifice their lives. Happily the French army does not follow these blind guides in the hollow dreams and senseless fury of their anti-clerical monomania. The army practices no small self-denial in respecting the law which forbids the soldiers to meddle with politics. That army, however, does not think itself obliged to espouse the errors of those who govern; and while some of the governors do what they can to lead us into pits, it preserves a treasure of strong traditions and healthy ideas, which will be the salvation of France. The officers of that army do what they can to develop both the military and moral value of the men entrusted to them. Our most conspicuous generals, like a great number of their inferior officers, honor themselves by manifesting openly their religious faith, thus drawing from its true source the force which tempers souls and sustains courage.

Books.

THE BEING OF GOD AS UNITY AND TRINITY. By P.

H. Steenstra, D.D., Professor of Old Testament Literature and Exegesis in the Episcopal Theological School, Cambridge, Mass. 12mo, pp. 269. Boston and New York: Houghton, Mifflin & Co. 1891.

[We have here ten lectures delivered at the Theological School in which the author is professor. They constitute the first of three courses of lectures projected for the current year by the Trustees of the School. The intention was that the courses should cover the three main divisions of the ancient Christian creeds, relating respectively to God the Father, God the Son, and God the Holy Ghost. The theme assigned to the author of this book was "The Doctrine of the Trinity, with Especial Reference to the Father." That theme is here understood to be a consideration of the chief topics involved in the first part of the so-called Apostles' Creed: "I believe in God the Father Almighty, Maker of Heaven and Earth." In what is called the Nicene Creed, the form is enlarged but not substantially changed: "I believe in one God the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible." Mr. Steenstra, in treating his subject, after considering the phrase "I believe," examines the arguments most frequently adduced to prove the existence of God, and passes from these arguments to a survey of the Attributes of God. After all this, the author gives his views of the Christian consciousness in relation to the doctrine of the Trinity, of the historical and interpretative revelation of that doctrine and its speculative construction.]

THE words "I believe," can scarcely be regarded as other or more than a declaration of intellectual assent. The phrase "I believe in God," historically considered, is not so much a profession of belief that God exists, as a rejection of all false gods. Nevertheless, the existence of God is the starting point of both religion and theology. The former holds it as a datum of Christian consciousness, and thus of immediate certitude. Theology must treat the existence of God as a subject of thought and reflection, and seek for it a ground of certitude in reason.

Philosophers, scientists, and theologians unite in uttering a warning, that in undertaking to prove the existence of God, we are undertaking the impossible. It is said that no arguments yet brought forward to prove the existence of God are sound and conclusive.

The arguments most frequently adduced to prove the existence of God are five in number. I think there is advantage in arraying these arguments in a manner different from that used by most writers who treat of them. I therefore name them in this order: The cosmological, the teleological, the moral, the ontological, the historical.

The cosmological argument starts from the transitoriness and dependence of all material existence. Everything that exists, being perishable, had a beginning, as it has or will have an end. If, however, something had not existed that had no beginning, nothing could now exist; for finite existence cannot begin without a cause. Therefore, something has existed from eternity, by which all finite things have been brought into being. The only possible escape from this conclusion is to deny that anything does exist; but he that denies cannot but admit that he himself exists, whereby he overthrows his own denial. The transitory material universe, therefore, demonstrates the existence of a First Cause—Itself without a beginning, hence eternal, self-existent, and of power equal to the production of the universe. This argument suggests two corollaries; the first, not certain but highly probable, that the cosmos is one consistent whole and calls for one producing Cause; the second, more absolutely conclusive, the personality of the First Cause.

Next I come to the teleological argument. It says: everywhere in the constitution of the universe we perceive design, contrivance, the intelligent adaptation of means to ends; but design implies intelligence and self-determining will, *i. e.*, personality; therefore, the universe was constructed by a self-conscious Personality of inconceivably great intelligence and intellectual power.

I proceed to the moral argument. Man has a conscience, a moral sense, the origin of which cannot be ascribed to either the individual, society, or physical nature: it must have its source, therefore, in a power outside of all these. That this power is the same as that which made the world is proven by the fact, attested by the history of individuals, communities, and nations, that the world as a whole is pervaded by a moral order—that its very mechanism is so directed as to

cherish goodness and destroy wickedness. The Maker of the world, when making it, had moral ends in view and must, therefore, be a moral Being.

The conclusion resulting from all these lines of reasoning is, that there exists one First Cause, by whom all things were made; that He is self-existent, and, therefore, eternal; that He is a personal, moral, righteous Being, not involved in nature or the world, but independent of it, and superior to it, and of power and wisdom equal to the production of the universe.

The last words of this summing up indicate the remaining defect of the argument. It builds on the facts of the universe, and fails to prove the infinity of the First Cause—not infinity in the temporal sense (that is already expressed in his eternity), but the infinity of His nature, faculties, and properties. That defect appears to be supplied by the ontological argument, which runs thus: Provided we assume, first, that the thought of the highest conceivable object, or, which is the same thing, the absolutely perfect Being, is a necessary thought; that it is not the offspring of an arbitrary effort of the imagination, as when I endeavor to conceive the most perfect possible island or cathedral, but that all true thinking presupposes it, and can neither escape from it nor dispense with it; and, secondly, that every thought, necessary in the sense just explained, emerging in the process of thinking, and not to be set aside, is objectively valid—represents in the mind a reality outside of it; granted these two propositions and the argument can be made good, that the absolutely perfect Being exists,—and that Being is—God.

To these arguments I add the historical, which cannot add to the scope of the conclusion, but may serve as a buttress in its support. Men have always and everywhere recognized God or gods. Hence it follows that all men have felt their dependence on higher powers, and have in them the germ and starting-point of the loftiest thought to which man can rise—the thought of God.

From the arguments for the existence of a God I turn to a consideration of His attributes. The number and manner of these are differently given by theologians. The creeds speak of but one: "I believe in God the Father Almighty." We derive the attributes of God by an analysis of our idea of God. Some of these attributes present serious difficulties. One of these is the idea of omnipresence. Perhaps the most difficult of all is omniscience, which it is nearly impossible to reconcile with the free will of man. Without undertaking to solve finally this hard problem, I go on to my next topic, the doctrine of the Trinity.

That doctrine is essentially a divinely revealed doctrine. Some, then, will be ready to conclude that the basis for personal conviction as to the truth of this doctrine must be found in the Scriptures. To that I must say, No. He who professes faith in the Trinity for no other reason than that he finds it taught in Scripture, does not really believe it. When I say that the doctrine of the Trinity is a revealed doctrine, I do not mean that it is revealed by the Scriptures. Revelation precedes Scripture. God did not reveal the truth by moving holy men to write it with pen and ink on paper. He first revealed it in historical facts, and then holy men were moved to write the facts from which the doctrine sprang. The doctrine itself, in the form in which the Church holds it, is not to be found in the Scriptures. It took four centuries to formulate it. That which makes us certain of the doctrine of the Trinity, and of all other doctrines peculiar to Christianity, is in the last analysis, not rational demonstration, nor reliance on the infallibility of the Scriptures or of the Church, but in that immediate Christian consciousness which results from personal experience.

I use the term "Christian consciousness" in its widest etymological sense of knowledge shared with another or others. God manifests (reveals) Himself, and man apprehends the revelation—*i. e.*, apprehends God as *being*, and as being such as He manifests Himself—*e. g.*, the omnipotent, the omnipresent, the omniscient, the moral. Man becomes cognizant, on the one hand, of God as knowing, and knowing him—man; and on the other, of himself as knowing God so far forth as He manifests Himself.

The doctrine of the Trinity may be defined as that of three Persons in one God; or better, as the doctrine which teaches us to conceive of God as the Triune Being. It does not imply that there are three personalities, three different wills or *egos* in the Divine Being. There is but one Person in God, in the sense in which we now use the word, but in the one Divine Personality there are three different modes of

subsistence, and to these the Latin fathers applied the term *persona*, while the Greeks used *hypostasis*. It may be doubted if the Latin fathers would have used the word *persona* if that word was used by them in the same sense that the word "person" is by us. *Persona* meant originally a mask, and then the part or character in a play represented by an actor. When, then, we speak of three Persons in the Godhead, let it be understood that something very different from tri-personality is meant. It is difficult to avoid the impression that we have, in texts of Scripture cited in support of the doctrine of the Trinity, the conception of an economic Trinity—that is, of a Trinity which may be such not necessarily and eternally but only in manifestations or in the apprehensions of men, who name God differently as He manifests Himself in different works. The fully developed church doctrine of the Trinity is not in the New Testament.

The doctrine of the Trinity, as formulated by the Church, is the necessary outcome of the facts of Christian experience. That doctrine results from no arbitrary system-making proclivity, but from the imperative necessity of rejecting conceptions which involved a denial of the Incarnation. No definition was made until after the most thorough and protracted discussion, and then only within limits that barely sufficed to cover the point of danger.

My final conclusion is, that every question in ethics and theology, in philosophy and psychology, leads back to God, and that our idea of God receives its highest perfection from the light thrown on it by the doctrine of the Trinity. This doctrine is the priceless contribution which Christianity, considered as a system of thought, has made to human philosophy. It is the solvent of innumerable difficulties that present themselves to the thinker. Without it, Theism—that is, the doctrine of a living, personal, transcendent, yet immanent Deity—cannot successfully maintain itself, but must inevitably give way to some form of pantheism.

BURIED CITIES AND BIBLE COUNTRIES. By George St. Clair, F.G.S., Etc. 12 mo, 379 pp. \$2.00. New York: Thomas Whittaker.

THIS book contains a description of some of the most important modern discoveries bearing upon the Bible, and is for the most part a condensed compilation of the substance of the conclusions of the most distinguished archaeologists who have made Egypt and Palestine the subject of their investigations. The work is prefaced by a concise history of the successive steps by which the Egyptian hieroglyphics were mastered and their secrets unraveled. A table of the Egyptian dynasties is given, the dates of the Israelitish sojourn fixed, and as much space is devoted to the history of ancient Egypt as is necessary for a thorough understanding of the Biblical allusions to the country and the condition of the Israelites in the land of Goshen. The several peoples of Palestine are also brought into review and the geography and topography of their country, so as to render intelligible the strategy of the Israelites in their invasion of the country; the text being further elucidated by maps. Particular attention is given to the Hittites, who are supposed to have been of Tartar stock, and in no way akin to the Semitic peoples who surrounded them, a view thoroughly borne out by their profiles and long pigtailed as represented in the Kadesh battle scene, nineteen yards long, on the great temple at Ibsamboul, in which the racial characteristics of the several nations engaged—the Egyptians and Sardonians on the one side and the Hittites and their Canaanitish allies on the other—are clearly illustrated. The Hittite hieroglyphs, of which there are numerous examples, have not yet been deciphered, but the discovery of a duplicate inscription in the Hittite and Cuneiform characters on the convex silver plate known as the boss of Tarkondemos, is the first step in that direction. As regards Egypt and the Hittites the author accepts as his authorities the standard works, Henry Brugsch-Bey's *History of Egypt Under the Pharaohs*, Dr. William Wright's *Empire of the Hittites*, and Sayce's *The Hittites; A Story of a Forgotten Empire*.

Indeed, in so far the work is a compilation or digest, which it admittedly is, in all save the Topography of Jerusalem, which the author has made his own special field, the statements made in each chapter are referred in a footnote to the several works consulted in its preparation, thus advising the reader where to go for further information.

The author meets the objection urged by some critics that the Biblical records deal with an age in which writing was unknown

among the Semitic peoples of Palestine, by adducing evidence that at the date of the exodus the nations of Palestine had made considerable progress in literature. Indeed, while the argument is in no sense obtrusive, the general tenor of the work is to demonstrate the truth of the Biblical record by the subsidiary evidence of independent testimony.

The second portion of the work is devoted to the exploration of Palestine, its physical features, its natural history as dependent on physical geography, Israel's conquest and wars, the identification of scriptural localities, etc., in fact, to a verification of the Biblical record by archaeological remains which recent explorations have brought to light.

The third portion is devoted to Jerusalem as it is and was, through all the vicissitudes which its walls, and those behind them, sustained in the numerous sieges to which they were exposed. Attention is drawn here to the greater facilities for the understanding of the Biblical narrative, afforded by a knowledge of the topography of the city and its surroundings, and the location of the principal buildings and sites within and without. In the fifteen centuries which elapsed between its being carried by storm by the children of Judah, and its final overthrow by Titus it was seventeen times besieged, twice razed to the ground, and on two other occasions its walls were leveled.

The fourth part is devoted to the discussion of Gospel history in the light of Palestine exploration, and in the fifth part we have a *résumé* of all that is known of the origin and history of Mesopotamia the seat of the two great empires of the ancient world, the Assyrian and the Babylonian, founded by an Akkadian or Sumerian people who built Babylon at their point of contact with the uncivilized Semitic race, and subsequently sent out colonies over the whole region, one of which founded Assyria. The author attributes the descent of the Akkadians to Cush, one of the sons of Ham. But apart from any theorizing under this head, the chapter is an admirable summary of the knowledge of this subject, derived from the interpretation of the Assyrian tablets. In this part the author gives a general account of the process by which the cuneiform character was deciphered, but for a detailed description of the several stages the reader is referred to the best authorities.

The work concludes with a commentary on the vandalism of the Orientals, as exemplified in their careless or wanton destruction of the invaluable records of the long-buried past. On this subject he says:

It seems to be quite providential that the calamities of cities, and the burial of treasures of art and knowledge should result in their preservation, and contribute to the enlightenment of the world. It is remarkable also that the explorers of the buried cities of the East should be the Christian nations of the West, and that such a wealth of discovery should enrich this nineteenth century. Through the catastrophe which overwhelmed Pompeii, and preserved it under volcanic ashes for 1700 years we have become better acquainted with the private life of the Romans than would have been possible by any other means. The fugitive from Pompeii, in the hurry of escape abandoned articles of intrinsic value, yet they were saved from the hand of the robber, that they might give instruction to the world many centuries afterward. The golden diadems, ear-rings, and bracelets which Dr. Schliemann found in a great silver vase on the supposed site of Troy had been packed in the greatest haste, and the fair owner, unable to return to them, no doubt gave them up for lost, but she was unconsciously an instrument in the hand of Providence. By the recovery of the Assyrian royal library we are being informed concerning the religion and mythology, as well as the history of early nations, about whom we know too little through the ordinary channels of history. Think of Assurbanipal's librarian at Nineveh speculating on the ultimate destiny of the records under his care!

How disappointing is it then to all lovers of knowledge, as well as to all students of Bible antiquities to know that now, when the existence of these treasures is known, there is too little enterprise in our people to go and reap the harvest of them; and while we wait they are being carelessly or wantonly destroyed.

On this subject numerous authorities are quoted, among others P. Le Page Renouf, who writes as follows:

Of Memphis there is hardly a trace left; and other great cities known to ancient travellers have disappeared with their monuments. Mummy cases and monuments with most interesting inscriptions have for centuries been used as fuel. And innumerable manuscripts have suffered the same fate. . . . The tombs are convenient abodes for Arab families, who destroy the paintings and inscriptions, either by the dense smoke of their fires, or by actually pulling down walls. I was taken to see the "Lay of the Harper," one of the most interesting remains of Egyptian poetry which was published a few years ago by Dr. Dumichen, but we found the walls on which the poem was written, a mere heap of ruins. But the vandalism of European and American travellers is most fatal to the monuments. There is or rather was a famous picture at Beni-Hassan which was formerly thought to represent Joseph presenting his brethren to Pharaoh. An English lady was heard to request her guide to cut out for her the face of Joseph!

The Press.

POLITICAL.

THE SILVER QUESTION.

*From the Platform of the Massachusetts Democrats (Worcester, Sept. 29).—*We believe in honest money, the gold and silver coinage of the Constitution, and in a currency convertible into such coinage without loss. This declaration, expressing the uniform historic policy of the National Democratic party contained in its platforms of 1884 and 1888, we unreservedly reaffirm. We believe that all dollars coined by the United States should be of equal intrinsic value, and that all paper currency issued by the Government should be redeemable in either gold or silver coin, at the option of the holder, and not at the discretion of the Secretary of the Treasury. We declare with Governor Russell our opposition to any legislation "which in its results tends to debase our currency, unsettle credit, impair values, and give to labor in depreciated money less than its just due." While we believe in the use of both gold and silver as money, and in the full remonetization of the latter metal by international agreement, we are equally opposed to the free and unlimited coinage of silver by our Government, independent of the action of other nations, and to the dangerous silver legislation enacted at the last session of Congress. The Republican party in its National platform of 1888 bid for, and received, the support of the silver interests by denouncing the Democratic Administration as unfriendly to silver. In accordance with the bargain then made that party has since passed an act increasing the monthly purchases of silver by the Treasury from about 2,000,000 ounces to 4,500,000 ounces. This measure, dictated by the advocates of inflation and by the silver mine-owners, who demanded a Government bounty on their product, was an abandonment of the cause of honest money, and could not have become a law without the votes of the Republican members of Congress from Massachusetts. This act, increasing two and a half times the coinage of 80 cents' worth of silver into a dollar, compelling the Treasury to become the purchaser every day of seven tons of bullion, or more than the whole American product, adding upward of \$54,000,000 a year to the volume of currency based upon silver, is a menace to the maintenance of a sound and stable currency, and threatens, if not repealed, to derange values, impair the obligation of contracts, and bring the currency of the country to a purely silver basis. We, therefore, denounce the claim of the Republican leaders of this State that they are the friends of a sound currency as false and hypocritical, and charge them with the sole and direct responsibility for the present dangerous condition of the currency.

Resolution of the New York Chamber of Commerce, Oct. 1.—RESOLVED, That in the opinion of the Chamber of Commerce of the State of New York, the existing law compelling the purchase by the Government of 4,500,000 ounces of silver per month is against the public welfare and should be repealed.

*Philadelphia Record (Dem.), Oct. 3.—*While lustily denouncing free silver coinage, and lauding the Silver Act of the Fifty-first Congress as a model of financial wisdom, Senator Sherman and Mr. McKinley have received a sudden and disconcerting blow in the rear. The New York Chamber of Commerce has declared by a nearly unanimous vote that the Act requiring the Government to purchase 4,500,000 ounces of silver a month "is against the public welfare and should be repealed." It is not often that this body undertakes to decide political questions, especially during the progress of an election contest; but, holding that the so-called Sherman Act will inevitably lead to a depreciation of the currency, with all its disastrous consequences, the Chamber has indignantly refused to postpone consideration of the subject. The merchants, bankers, and

business men of New York could not remain longer silent in the presence of a measure fraught with so much financial mischief, and of the efforts of the Shermans, McKinleys, Platts, and Fassetts to misrepresent its real tendency and character before the American people. This blow will be all the more keenly felt by Senator Sherman in coming from men many of whom had been accustomed to confide in his financial experience and conservative statesmanship. When this Silver Bill was before Congress they warned him of its danger, and urged its defeat. He was at first inclined strongly to agree with them, as his speeches confess. But he surrendered his judgment to party expediency, and finally gave his name to a measure which the representative merchants and bankers of the commercial metropolis have been constrained to emphatically condemn. The financial idol of Mansfield is found by his former admirers to have feet of the commonest clay. If the Republican orators and organs desire a silver campaign, the New York Chamber of Commerce has put the issue on the right ground. Let them meet it.

*Salt Lake Tribune (Ind.), Oct. 1.—*Massachusetts Democrats want a silver dollar which, without the recognition of the Government, but merely as merchandise, will buy a gold dollar which is inflated 30 per cent. because of the recognition of the world, and the burden put upon it as a universal measure of values. They want both silver and gold recognized as money by international agreement, and reaffirm the declarations of the National Democratic platforms of 1884 and 1888 regarding money. That is a queer old hotchpotch. When are they going to get this international agreement, as long as Great Britain can fool them into keeping up the present ruinous work? And when they reaffirm the Democratic platform of 1888, in what way does that help silver any, or the finances of the country? It strikes us that Convention was prepared to teach that the world was either round or square, according to the wishes of the trustees; or, in other words, they were sparring to please everybody on the money question, and what they did was principally utterly meaningless. The Democrats of Colorado strike for universal, unlimited coinage; the Republicans of Colorado, while generally approving the President's Administration, will not approve of his expressions on silver. And generally the positions of the parties in the two States about express the feeling on silver. The West is for it; the East is against it. The hopeful sign is that the West is more pronounced than ever, and the East begins to show symptoms of a belief that there is not gold enough in the world to do the world's work.

*Denver News (Dem.), Oct. 1.—*The Democrats of the West and South are practically a unit on the silver question. So firm is their loyalty to the white metal that they refused to follow the lead of Mr. Cleveland when he pronounced against free coinage, and they propose to insist in the next National Convention of their party on the nomination of a man who is friendly to the silver cause and to place him on a platform which shall pledge him to a policy in favor of its free and unlimited coinage.

*Burlington (Ia.) Hawkeye (Rep.), Oct. 2.—*The Democrats of the new State of Washington, the last to hold a Democratic Convention, have declared themselves in favor of the free coinage of silver, as did the Democrats of Nebraska a few days previous. Every Democratic Convention this side of the Alleghenies and south of the Ohio River which met this year has put itself on record in favor of free silver. Nowhere in those sections has there been a single voice raised by any influential Democratic leader against the silver men or their schemes. The stand which some Eastern Democratic Conventions have taken on the side of honest money has evidently made no impression on the party in the greater part of the country. If the present [Sherman] law has faults—if too much silver is bought under its provisions—that is the fault of the Democrats in Congress, who unanimously, with only a

possible half dozen exceptions, voted every time they got a chance for absolute and unlimited fraudulent free silver coinage. As for its merits, it has provided a market for the silver product of our own mines; it has given us a new basis for a circulating medium in which any dollar is as good as every other dollar; has stopped the coinage of useless silver dollars, and has kept the country from being made the dumping ground for the world's silver, as the Democrats would have liked to make it if they had had the power, and intend to make it if they are successful next year in capturing the Presidency.

*Minneapolis Journal (Ind.-Rep.), Oct. 2.—*The action of the New York Chamber of Commerce, adverse to the Silver Act of 1890, is a symptom of a protest against the march to the silver basis which will surely make itself felt from all the substantial commercial bodies of the country. There is a limit to the capacity of absorption of silver by this country, without unsettling the gold basis. If we go on indefinitely with present monthly purchases of silver, we shall find the stock of gold depleted below the amount necessary to maintain the gold basis, in another decade. To increase such issues, as is proposed, is sheer folly. Every commercial body in the country which values commercial stability and business prosperity should enter a timely protest against the infatuated inflationists, who have apparently bidden adieu to the restraints of reason.

*Augusta (Ga.) Chronicle (Dem.), Oct. 1.—*There is no straddle about this [silver plank by the Massachusetts Democrats]. It is a straight-out declaration of business men who know what they are doing. They realize that any action looking favorably upon free silver or fiat money would bring trouble and peril to the success of the party. So they will have nothing to do with the silver craze in any of its forms. The conservative action of New York and New England should put Southern people to thinking. Pitch the Democratic campaign on the tariff and on Republican extravagance. Do not embrace financial heresies which cannot be put in operation. The Democratic party cannot win without New York, New Jersey, and Connecticut, and the trend of parties in the East shows that there can be no victory upon the lines of free silver or fiat money.

*Atlanta Journal (Dem.), Oct. 1.—*The manifest policy and duty of the Democratic party is to press the tariff question as the paramount one, and to hold the Republicans to responsibility for their own work. Upon other questions, though they too are of much interest, neither party is unanimous. The triumph of the Republicans will mean a long-continued lease of life for the McKinley Act, while Democratic success would mean the thorough revision of the tariff. Though other questions may be introduced and made to influence voters, this is the great issue of the next National contest, and it should be met in a manly manner and fought out before the people.

*Petersburg (Va.) Index-Appeal (Dem.), Oct. 2.—*Concerning silver, the Democrats of Massachusetts, New York, and other Eastern and Northern States are sitting down on the free coinage idea with a dull, heavy thud that seems to make the rear a very healthy locality for it. The truth is, free coinage of silver can never be a leading issue in party politics until there is a realignment of parties. There are advocates of sound currency in both parties, as well as the advocates of a debased currency in both parties. This fact of itself proves that free silver coinage is a subordinate issue, and it must so continue until one party or the other draws the line and compels its members to stand on that line, or quit the party.

*Richmond (Va.) Times (Dem.), Oct. 3.—*It was certainly an act of very grave folly in the Democracy of Ohio to have loaded themselves with the free silver burden, and their folly was all the more glaring because it was so manifestly unnecessary. If Governor Campbell should be defeated on account of this silver plank it

will teach the Democrats of the country a wholesome lesson in showing them the superlative folly of permitting themselves to be diverted from the great question of tariff reform by any side issues whatever. In that case McKinley's success would be only a temporary triumph, and would really prove a blessing in disguise, since it would solidify the Democracy for the great campaign of '92.

THE NEW YORK CAMPAIGN.

A MUGWUMPIAN SYMPOSIUM.

Harper's Weekly (Ind.), Oct. 3.—Unless all questions of State Government are to be wholly subordinated to National policy, the pending issue in New York is well summarized by Mr. Fassett as that of good government against Tammany Hall. We have not failed to express our opinion of "Plattism," but still less have we failed to declare, in the words of an eminent Democrat and a distinguished and public-spirited citizen, that Tammany Hall is a conspiracy against honest government. The incisive and unsparing revelations of the Tammany power and methods made two or three years ago in the *Evening Post*, are not forgotten. That power is unchanged, and its managers are the same. That the scheme of holding the World's Fair in New York was a shrewd plot for the benefit of Tammany is now a very general belief, and it is no discredit to Mr. Platt that he saw it when others did not see it, and stoutly resisted it. The fight against Tammany must be carried on under the necessary conditions of a party contest. Those who would make it effective must vote with the Republican party for Mr. Fassett, and the candidate and the party must prosecute the campaign as a party and a party candidate. They will, however, if they are wise, restrict the discussion as much as possible to the State issues.

Puck (Ind., New York), Sept. 30.—Mr. Jacob Sloat Fassett is the unanimous choice of his party. Unanimous means single-minded, and it is the right word here, for Mr. Fassett is the choice of a single mind. He is the unanimous choice of Mr. Thomas Collier, better known as Tom, Platt, who is, includes, involves, and comprises within himself the Republican party of the State of New York. J. Sloat Fassett may be good enough in himself; but Tom Platt is bad enough in any way you look at him. A few years ago he was a pitiful, sycophantic henchman of Roscoe Conkling. To-day he is the boss of the New York Republicans, and he is probably the meanest, most selfish, most narrow-minded, most unpatriotic, and most generally objectionable boss that ever controlled the destinies of either political party. John Kelly was a high-souled citizen compared with Tom Platt. Platt is a man who has absolutely no guide, no principle, no moving impulse save his own selfish ambitions. He did not hesitate, when the decision hung in the balance, to throw the whole weight of his influence with the men who denied to New York the privilege of holding the World's Fair. Remorselessly and relentlessly, he served his own mean ends in handing over to a rival town the privilege which the people of his State desired. A man who would thus have betrayed Chicago would have been run out of Illinois. Mr. Flower entered public life a number of years ago with a large "bar," and it has always been understood that on that "bar" he was determined to roll into any convenient high office in the gift of the people, from the Presidency down. He was bled so freely by the "boys" in his earlier years of high aspiration that he became the butt of general merriment. But neither blackmail nor ridicule availed to send him back to private life. He was in politics to stay, and he has staid. He has achieved some portion of his ambition. He resigns a seat in Congress, which he has filled with credit to himself, to run for Governor of his State. He is an honest, upright man, who has always shown himself loyal to the interests of his constituents. He has no qualities to awaken enthusiasm; he is not brilliant; the best of him is his sturdy, commonplace,

business horse-sense and his patient persistence. No doubt he would make a good Governor. He is certainly his own man—Roswell Flower's man, and none other. But if you ask why he should have been selected to lead the Democratic forces in New York this year, the only satisfactory answer that can be given is another question: "Why not?"

New York Evening Post (Ind.), Oct. 2.—He [Mr. Flower] refuses to say more than that he stands by the [Democratic] platform, and the platform, we need hardly say, denounces the blanket ballot in unmistakable terms, and praises the ballot act as it stands. Does this mean that if an attempt should be made next winter to restore the blanket ballot, Mr. Flower would veto it? Does it mean that he would throw the influence of his office against any attempt to amend the bill as it stands, which, among other things, be it remembered, renders it practically impossible to make independent nominations? Though we had the tongues of angels or of men, without a good secret ballot we can accomplish nothing. As long as the enemies of good government can cheat us at the polls, no powers of persuasion can profit us anything. Therefore we say that all honest voters who desire to promote the cause of good government, whether in the State or Federal arena, are bound above all things to get from every candidate now in the field, whether for the Governorship or the Legislature, a clear and distinct and minute definition of what he considers a good and sufficient ballot law.

New York Times (Ind.), Oct. 5.—It is plain, and it will become plainer every day between now and the 3d of November, that the bearing and effect of this canvass upon the course of events in 1892 overshadow in importance all other considerations. It may be decisive of the result of the long struggle for tariff reform, which becomes more arduous and more perilous the longer it is protracted, because the vast moneyed interests that are banded together for enrichment out of the earnings of the people strengthen themselves with every victory. Those who are enlisted in the cause of National reforms cannot safely hesitate over State and local questions in this contest. Even as citizens of the State they have higher interests at stake, and as citizens of the Nation they have the interests of the people of the whole country to consider.

The Epoch (Ind., New York), Oct. 2.—Even assuming that Republican success would carry the assurance of completing Ballot Reform at once and that Democratic success would insure its present defeat, it would only be the postponement of the reform in this one State. How much larger and more important to the people of the whole country are the issues involved in the National contest, upon which this election is to have such a vital effect! Can a broad and enlightened patriotism insist that this local issue shall be settled now, at the risk of imperiling issues which affect the well-being of the whole country? The *Epoch* has no hesitation in giving its full influence to the support of Flower in this contest.

HOW WILL THE MUGWUMPS VOTE?

Chicago Tribune (Rep.), Oct. 3.—The Mugwump vote is a very uncertain one as to its numerical strength, but what there is of it will be likely to follow Mr. [George William] Curtis's lead, as he is far and away the ablest man in their ranks. As their representative leader it is not unlikely they will follow him, and to that extent Mr. Fassett will have the advantage in his campaign over Flower, the Tammany candidate. But whether the Mugwumps stay or not is a matter of little consequence to the Republicans, who have become accustomed to getting along without them. Should they go back to their Democratic allies they will not be likely to meet with a very enthusiastic reception, and they will have a feeling of lasting regret, for they cannot help the inevitable contrasts which will suggest themselves to

persons of their fastidiousness. Should they decide to stay no questions will be asked.

THE ATTACKS ON THE DEMOCRATIC TICKET.

Albany Argus (Dem.), Oct. 2.—The Democratic State ticket has been attacked upon two, and only two, grounds; it is charged by the Republican press that Mr. Flower is a "boodle candidate" and that the ticket is a "Tammany ticket." Mr. Flower is an honorable gentleman, and he has a right to expect the treatment due to him as such in this canvass, and Mr. Fassett should keep down his camp-followers. The charge that the ticket is a Tammany ticket is a specious effort to awaken the antagonism between country and city, which smoulders the world round, and to revive recollections of old-time party differences. Every candidate on the Democratic ticket would have been nominated if Tammany Hall had not had one vote in the Convention. Every candidate but Mr. Flower was named by acclamation, and Mr. Flower was nominated on the first ballot. None of the candidates on the ticket is, or ever has been, or is likely ever to be a member of Tammany Hall. None of them even makes New York City his home. The nominees are from Jefferson, from Erie, Ontario, Steuben, Chenango, Albany, and Rensselaer Counties, and are Tammany men only to that extent that all Democrats are in accord with Tammany Hall's life-long devotion to a tariff for revenue and its courageous attitude against free coinage at Saratoga. Every one of the Democratic nominees is his own master.

THE CENTRAL LABOR UNION'S ACTION.

New York Tribune (Rep.), Oct. 5.—The Central Labor Union of this city has made a clear and unequivocal declaration in favor of the blanket ballot as an essential feature of genuine Ballot Reform. This is not a new departure for the Union, which has for years favored Ballot Reform in the true sense of the word; but it possesses marked significance in view of the diverse attitudes of the two parties on this important question. The Republican party believes in the blanket ballot; its candidate for Governor has a straightforward record on this point; if it wins the election that variety of ballot will speedily be incorporated into the Saxton Law. The Democratic party and its candidates are pledged to the past ballot of Governor Hill's invention. The Central Labor Union and its adherents can have no hesitation in choosing between the two parties and the men who stand for them in this campaign, and the action at yesterday's meeting shows clear seeing and straight thinking on their part.

MR. FASSETT'S EVASIONS.

Hebrew Standard (New York), Oct. 2.—Mr. Jacob Sloat Fassett is rushing around the State in lively fashion. He makes the welkin ring with his speeches, but thus far uses only brass instruments. The remarkable part of these speeches consists in what he does not say and what he is careful of passing silently over, and that is the real issue at question. He hammers at Tammany, strikes at Hill, and talks of everything except the tariff question, the silver question, and the Force Bill. Mr. Fassett knows as well as we do that these are the questions at issue, but he knows also that he would put his foot in it were he to attempt to discuss them and defend McKinleyism, the Force Bill, and free coinage. He thinks he can blindfold the people, but as the people showed themselves smarter than Tom Platt last year, they will prove themselves smarter this year than Platt's lieutenant, J. Sloat Fassett.

CATHOLIC OPINION.

New York Catholic News, Oct. 4.—There should be a strong rally throughout the State to elect the Democratic ticket headed by Flower and Sheehan. The ticket is made up of good men entitled to support, the platform

of the party is one that demands the vote of all honest men.

New York Tablet (Irish and Cath.), Oct. 10.—With the Republican party the fact that a candidate is a Catholic has never operated to his disadvantage. Will the *World* give us the name of any Catholic candidate who has been "knifed" by the Republican party as Francis Kernan was by the Democrats when he ran for Governor on the Democratic ticket in 1872? The Republican party never applies the religious test to its candidates, supporting Catholic and Protestant with equal fidelity, and leaving the "knifing" business to Knownothing Democrats.

A SPECIMEN OF MR. FASSETT'S ORATORY.

New York Sun (Dem.), Oct. 4.—The Hon. Jacob S. Fassett's cattle-show style seems to be most sweetly poetical. "Everywhere there has been an abundance," he told the Wayne County farmers, "from the Gulf where the cotton whitens every field to the North where the corn is green and the wheat is yellow. I rejoice with you in your prosperity, and have no other wish than that the sun next year may be as bright, that the showers next year may be as soft, and that the yeomanry of America may continue to be the most enlightened, the most intelligent, and the most prosperous generally under the wide sweep of the stars." Mr. Fassett needn't worry. *The Sun* will be as bright as ever; the showers will continue to be rain water reasonably soft; a bold yeomanry, their country's pride, will do business at the old stand; and the wide sweep of the stars sweep as widely as of yore. Mr. Fassett must learn how to be happy, though not Governor.

REJOICFUL WORDS FROM COLONEL SHEPARD.

New York Mail and Express (Elliott F. Shepard's Paper), Oct. 1.—Mankind love to be together. Carlyle considered swarmery one of the laws of the race. Now, let all citizens swarm to the Republican standard, and a peaceful revolution will be accomplished in this State and city, whose beneficent effects will equal those secured by the bloody Revolution of our forefathers. And all the signs are to the effect that this is what they are doing. Now comes *Harper's Weekly*, with its celebrated editor, the eloquent George William Curtis, and its immediate following of 600 votes in the great Harper establishment, and his larger constituency in this county and Kings and Erie, and throughout the State, and they swarm to register and vote for the fearless young statesman of Elmira. The *Evening Post* is trying to sell itself in special articles to the Republican State Committee! That shows where that journal thinks the majority is swarming.

RECIPROCITY WITH CANADA—ANOTHER POSTPONEMENT.

New York Staats-Zeitung (Ind.-Dem.), Oct. 3.—The renewed postponement of the Conference between the representatives of the United States and Canada in regard to reciprocity is due, on the part of our Government, to the continued ill-health of Secretary of State Blaine, and may be regarded as affording official testimony to the lamentable condition of the "man from Maine." Notwithstanding the delicate wording of the announcement, it is possible to read between the lines a certain satisfaction felt by the Harrison family: Blaine is now removed from the list of Presidential candidates. The necessity for such an announcement afforded a chief ground for postponing the Conference, which naturally could be conveniently delayed in the absence of Mr. Blaine. It is to be added that both the Harrison and the Blaine wings of the Republican party regard Canadian reciprocity as inopportune so long as the Republican party stands by the McKinley tariff, and consequently their policy is to persuade the people that reciprocity with Canada would be

of advantage only to the Canadians, and would not help our own producers. Blaine's continued indisposition, therefore, serves as a convenient excuse for not wishing to make reciprocal arrangements with Canada.

Philadelphia Press (Rep.), Oct. 3.—Reciprocity with Canada is of very doubtful wisdom. It would simply result, as shown by the Treaty of 1854, in aiding to build up a powerful nation on our northern frontier, with a disposition to harass us whenever opportunity offers. Our experience in the Civil War, and in connection with the fishery and Bering Sea and other matters, has shown the expensive folly of helping to build up Canada while it remains under a separate Government. It has prevented our making a satisfactory agreement with Hawaii. It secured the rejection of the treaty with Newfoundland, it is now trying to make the Spanish reciprocity treaty fruitless, and is and has been straining every nerve to divert trade from the United States and hurt us in every way possible. And yet it asks for a reciprocity treaty for self-preservation! President Harrison has indefinitely postponed the Conference that was to take place by request of Canada on Oct. 12. It will be just as well if it never takes place. The way is always open to Canada to secure Free Trade with this country, and that is to join the Union and do her share toward maintaining a free Government.

Toronto World, Oct. 3.—When correspondence was opened last winter between the two Governments it appeared that each was in a proper mood for making some sort of an adjustment. The Canadian Government acted with alacrity, and Sir Charles Tupper, Sir John Thompson, and Hon. George E. Foster proceeded to Washington to enter upon a discussion with Secretary Blaine. We all remember how brief indeed was that visit and how scant the courtesy displayed by the representatives of the United States. Now Sir Julian Pauncefote has transmitted to Ottawa a communication from President Harrison asking for a further postponement of the Conference owing to the illness of Secretary Blaine. This communication is no surprise. Mr. Blaine is undoubtedly not sufficiently recovered from a long and trying illness to undertake so important a task as that contemplated. The Secretary of State has too high a conception of the shrewdness of the Canadian statesmen to entrust the American case to any other care than his own. He has made international trade a study, has ideas of his own with regard to Canada, and would not allow bungling hands to touch so delicate a matter on the eve of a Presidential election. Therefore the Conference must again be postponed. The Canadian Government maintains its accustomed attitude—one of cheerful readiness to confer and discuss closer relations and accept any proposal that will accelerate mutual trade without forfeiting Canada's fiscal independence.

THE PENSION OFFICE SCANDALS.

Boston Post (Ind.-Dem.), Oct. 2.—Commissioner Raum has at last turned upon his "persecutors." The issue which he has raised by demanding the removal of three clerks in his office, on the charge of conspiracy to injure his character, is one which calls for the interference of the President himself, as the scandal thus created is beyond the power of the Secretary of the Interior to allay, requiring either the removal of the Commissioner or a thorough reorganization of the office. Prudence would seem to require that the Pension Office be cleared out before a Democratic Congress has the opportunity to investigate it. The point at which this scandal touches the White House is an apparent reciprocity of official favor between the Commissioner and the President's family. It has been a marvel to Republicans as well as Democrats that the President should keep in office a Commissioner whose conduct brought the Administration into disrepute; but it is now understood that an association of interests has existed between Mr. Russell

Harrison, the notorious Colonel W. W. Dudley, and the favored Pension Agent Lemon, while the "railroading" of the pension of Mr. Harrison's sister-in-law, the restoration to practice before the Department of a personal friend of the President who had been disbarred, together with other accommodations of a like nature, indicate how the claim of General Raum for protection has been maintained. These circumstances, it is held, account for the boldness with which the Commissioner turns upon the officials of the Pension Office who have preferred charges against young Raum, and also explain the delay of the President in taking action in the matter. It is a miserable scandal and it may be hoped that we are nearing the end of it.

PENNSYLVANIA.

Philadelphia North American (Rep.), Oct. 3.—The principles of the Republican party are the same to-day that they have ever been; but here in Pennsylvania from the day of the State Convention until now it might fairly be assumed that the aim and object of the organization was to prevent somebody from being hurt. It is not too late to insure the allegiance of the conscientious Republicans. But it must be by action, as every man who keeps his ears open on the streets, in the clubs, or anywhere that citizens gather and converse together, can easily determine. The old rallying cry of "Stand by your party" rallies nobody this year who needs rallying. That sounds very inspiring to the George Handy Smiths and the Dave Martins, and we rather like the unreasoning loyalty to party which makes them think every Republican must be equally excited by the partisan moves of their adversaries on the political chess-board. But if we liked it even more we should still know that this campaign can't be won in that way.

M. Halstead, in the Cincinnati Commercial Gazette (Rep.), Oct. 1.—There is a very funny lot of Republican papers in Pennsylvania. Half of them do not seem to know that Governor Pattison is a candidate for the Presidency. He is posing as a person of supernatural purity and power. In truth, he advertises his virtue on a three-sheet poster in red ink. The death of Congressman Scott has helped his boom. He has performed the transparent trick of calling an extra session of the Legislature on pretenses that are absolutely false. And yet there are Republicans so Mugwumped and demoralized that they think the Governor's proclamation means what it says. The extra session is to meet just in time to be used by the Governor before the election, and he has already a clearer view of the White House in his dreams than Flower has, and that is saying a great deal.

RECIPROCITY WITH MEXICO.—The scope of the negotiations intrusted to Jose J. Limantour as Mexican Commissioner to treat with United States Minister Ryan on reciprocity is strictly limited to the provisions of the American tariff law embraced in the third section of the McKinley Bill. The question to be discussed is simply what Mexico can concede to the United States in return for the admission to this country, duty free, of Mexican sugar, coffee, and hides. The Commission can hardly go wrong. The Mexican tariff is so very catholic in its terms that it now covers almost everything that is imported from this country, whether it be agricultural products or anything else. The Commission will have to decide where the removal or reduction of duties shall begin, and it can make a beginning almost anywhere. American staple products will probably be selected among the first articles to be relieved from duty. The barrel of flour and the cask of American pork will be very likely urged upon the consideration of the Mexican Government, for we have and can produce a surplus of flour and pork, and it is our surplus that we have for sale. We may be reasonably certain that Mexico will make all due concessions, for she has a surplus of sugar, coffee, and hides to

sell, and the United States is too good a customer to lose.—*San Francisco Chronicle (Rep.)*, Sept. 30.

THE REPUBLICANS AND THE LORD.—It is refreshing to see the brightening of the Republican countenance at the stories of large crops here and of short crops abroad. Already we are assured that the McKinley Bill is vindicated by the brightening prospect. We have it from the best Republican authority that the short potato and short apple crop in this country last year, and the high prices resulting from these shortages, were the work of Divine Providence, but that the cheapness of the same articles this year show that the McKinley tariff bill does not raise prices. This tendency to blame the Lord for hard times and to refuse Him credit for good times is not a new feature of Republican argument.—*Rhode Island Democrat (Providence)*, Oct. 2.

FOREIGN.

GLADSTONE'S NEWCASTLE SPEECH.

The British National Liberal Federation held its annual meeting at Newcastle last week. It passed resolutions in line with the views expressed by Mr. Gladstone in the extended speech that he made on that occasion (Oct. 2). We summarize Mr. Gladstone's chief points:

Referring to national economy, he said that all the saving effected by the conversion of the national debt had already been absorbed and effaced from the public accounts not only by enormous increases in the charges for supply and necessary civil rates of the country, but also by an enormous increase in the naval and military expenditures. And still the relentless appetite of those bringing it about had not been satisfied.

In regard to the foreign policy of the Salisbury Government, he said that just as the Liberals had endeavored to make the work of the Beaconsfield Administration difficult, because they thought it was doing ill, so had they striven to make the work of the present Administration in its foreign policy easy, because they thought that, as far as their information went, its spirit had undergone a beneficial change. "I shall indeed rejoice," continued Mr. Gladstone, "if, before the day comes for the present Administration to give up the ghost, it will be possible for Lord Salisbury to make an effort to relieve us of the burdensome and embarrassing occupation of Egypt, which, so long as it lasts, must be a cause of weakness. It is a source of embarrassment we owe entirely to engagements contracted by a former Tory Government, and which I fear the present Government may, if it continues its present foreign policy, hand to its Liberal successors to deal with."

For his remarks on the temperance question, see p. 668. He said that the advocates of disestablishment in Scotland and Wales had the unanimous support of the Liberals.

Touching the House of Lords, he said: "I desire to pass lightly over the difficult question of the House of Lords. Owing to the priority of the claims of the other subjects, this question at present is rather in the shade. Well, I should not be sorry if it would remain in the shade still longer, provided the extra lease thus gained were gained by its wisdom, forbearance, and moderation in dealing with public sentiment. But if the question is remote, a mode exists whereby it may be made approximately very near—indeed, a burning question; that is, if in an evil hour the peers be tempted to listen to the counsel unsuspiciously given by Lord Salisbury, when he contemplated the possibility—his mind is open to that extent—of a Liberal victory at the general election, and reminded them that all would not be over even if the House of Commons should pass the Home Rule Bill; that they might still rely—I am quoting his sacred words—on the play of other parts of the Constitution. There is but one other part of the Constitution that could possibly perform such a prank as interpose itself between the deliberate judgment of the Nation and the incorporation of the judgment in the form of a law—and that is the House of Lords. They tried that game in 1831, throughout the proceedings on the Reform Bill. The consequence was that they had to undergo a most painful humiliation, as they only succeeded in delaying the measure a year, and they themselves destroyed whatever confidence the people then had in them. I hope and believe that the Lords will not accept the deplorable suggestion of the Premier. But should they be seduced, they will themselves be the first to repent; and those who address you from this platform will not tell you then that the question of the House of Lords is remote, but they will tell you that it shall have precedence over every other question, because then upon that alone will depend the question whether the country is self-governing or whether there is a power, not upon or behind the throne, but between the throne and the people, able to stop the action of the constitutional machine which has now been perfected or brought nearer to perfection by the labors, struggles, zeal, and wisdom of many generations."

He spoke approvingly of the principle of paying salaries to the members of the House of Commons.

On the question of legislation for the benefit of the

rural population, he said: "Reform of the land laws and abolition of entail, with facilities to transfer land, are absolutely necessary to do anything like justice to those inhabiting rural parishes. Instead of seeing them dwindle from one census to another, we heartily desire to see them maintained in increasing numbers."

While expressing gratification at "the large reductions in the amount of toil exacted which my fellow-citizens have achieved in the last twenty years," and desiring to see further improvement obtained by means "involving no violation of the principle of liberty," he added: "It is but an act of common friendship to caution our fellow-countrymen that it will require more than a mere majority of certain trades highly organized—or more than a mere majority of all the trades over the country—so to bind the minority that they shall be subjected to coercive penal proceedings, if unwilling or unable, in justice to themselves and to those dependent on them, to accept the standard hours proposed to be imposed on them. I give no absolute judgment upon the question. It has not yet by the bulk of the country been sufficiently examined. I recommend much circumspection, much careful examination, before proceeding with steps which may prove irretrievable; therefore, it ought not to be prematurely adopted."

He discussed the Irish question at length, and warmly advocated a thorough Home Rule policy. "The reputation of a country," he said, "is measured by a standard easily got at if it means what its neighbors think of it. The reputation of Russia is probably very high with certain parties in Russia itself. It would not be so high, however, if measured by the opinion of the civilized world. A condemnatory verdict was long ago pronounced by England with reference to her conduct toward Ireland. In the period to come it is clear that it must be either friendship or enmity with Ireland. To see one country oppressed by the rulers of another country is a heartrending sight. This is not a question of cruel tyrants, selfish oligarchies. You are self-governed people, by your votes determining the course the imperial policy must follow. With this power you must accept the duties and responsibilities which belong to it. If Ireland is oppressed hereafter, it will be oppressed by you, people of England. A decided declaration in favor of friendship has been made in a most constitutional manner by the results of the polls. Our opponents now begin to admit it to be something formidable. The elections recently decided are a safe indication of what is to come as the verdict. The constituencies have spoken not only the sober, the just, and the true, but also the inevitable. Upon these verdicts Ireland relies. You have watched her conduct in the difficult circumstances of the last nine months—conduct which, I do not hesitate to risk saying, has evoked in every breast a responsive voice of sympathy, and of increased conviction that we may deal safely and prudently with our fellow-subjects in Ireland. Such is your conviction, and when the proper period comes the general sense of the country will ratify the judgment already given at nearly a hundred points. The entire people of England will, by a great and decisive majority, determine to finally dispose of these demands now made upon them in the clearest and most audible tones, after a long and painful experience—made upon them alike by their honor, their interest, and their duty before God and man."

A RISING LIBERAL YOUNG MAN.

London Dispatch, New York Times, Oct. 4.—These annual sessions of the Federation are always watched curiously for indications of new young men of promise, upon whom to pin hopes of leadership in the future, and it has grown to be a habit to describe some such aspirant as carrying off the honors as in a college commencement. This year more than usual interest was taken in Sir Edward Grey, who moved the Home Rule resolution in a notable speech. He is a tall, slender, dark Northumbrian of twenty-nine, of ancient, clean, and able lineage, and large personal popularity. His talk, which greatly tickled the assemblage, was well salted with bright sayings. His comparison of the House of Lords as a rusty old gun in the hands of the Tories, who might use the butt end but would never dare to fire it with a full charge, will be heard on all the country platforms this winter. He put into the concisest form, too, the whole subject of Joseph Chamberlain when he said: "There is a big humble pie at Birmingham, and the only question is, Are we to eat it or is he?" Everybody will henceforth watch to see young Grey climb the ladder toward the Ministry.

THE FAMINE IN RUSSIA.

New York Herald, Oct. 2.—It is difficult for us to appreciate the awful sufferings of our contemporaries in Russia. The reports we have received present a picture so lurid and repulsive that the imagination shrinks from its contemplation. Indeed, we are half inclined to regard the statements made by cable as utterly incredible, or at least to assure ourselves that they must be terribly exaggerated. The failure of the rye crop was the first of a series

of disasters. No one knows by a more bitter experience than the subjects of the Czar in thirteen districts of that great Empire that a rain of misfortune is apt to develop into a pour. The rye crop furnished their staple food. It was not only used for the daily sustenance of the family, but for barter at the village store in the purchase of other necessities of life. When this capital in trade failed them they could purchase neither clothing nor bread nor anything else. Even the shopkeeper was ruined by the want of customers and his closed shutters announced his bankruptcy. Nobody could buy, for nobody had either money or farm produce. The great fair, therefore, which is annually held at Nijni Novgorod, and which offers a gala season to the Russian peasantry and small holders of land, presented a most lugubrious spectacle. It amounted to nothing, for the people were so hungry and disheartened that they could not attend. Then came heavy and prolonged rains, as though nature had determined to complete the misery of the populace. The roads were impassable, and the yield of potatoes was so soaked that they rotted and became useless for food. After that a cattle plague made its appearance. So long as his cows could find pasturage the peasant might keep soul and body together in spite of rain and in spite of the loss of his rye. He needn't quite starve to death, for at the last pinch he could kill his stock and wait for another harvest, impoverished, but still alive. When, however, the plague got into his barnyard, and his cattle fell before the pestilence, his last stay broke under him and the gnawings of hunger were increased by despair. His house caught fire, and we are told that in some instances whole villages were burned. But he hadn't strength to resist the flames, and sat weak and helpless by the roadside as the shelter of his family crumbled to ashes. But men must eat, and when desperate they will eat anything. The stories which are told of what is called "hunger food," and which is eagerly consumed, are enough to chill one's marrow. There is no lower depth conceivable than when men are so reduced that they will eat a mixture of weeds and dried dung; and yet so great has been the extremity in certain portions of Russia that this has been their sole supply of food.

SECRET SOCIETIES IN CHINA.

Saturday Review (London), Sept. 19.—Recent telegrams from China have made frequent mention of the secret societies which are just now troubling the peace of the Middle Kingdom, and we have it on the authority of the Chinese Minister, in an official statement made to Lord Salisbury, that in his opinion the disturbances on the Yangtze Kiang are partly due to the machinations of those irrepressible associations. It has long been known that China is "honey-combed by secret societies." The oppression to which the people have for many centuries been subjected has driven them, as has been the case in similar circumstances all the world over, to protect themselves against the authorities by combination, more or less anarchical. A certain secretive tendency in the Chinese character has greatly fostered the preservation and multiplication of these societies. Many of them are perfectly harmless, some being only social gatherings, while others are merely meetings of scholars for the purpose of literary discussion. But in some instances, as history tells us has constantly happened, the societies founded with the most innocent objects have been converted into the most dangerous conspiracies. In the provinces of Ganhwui, Kiangsi, Hupeh, Fuhkien, and Kwangtung, there have been outbreaks of more or less importance, and the superstitious profess to see signs of an impending revolution. White hairs have been observed to grow out of the ground, and this is held to be an infallible token of approaching trouble. Prophecies also are passing from mouth to mouth foretelling the end of the Manchu dynasty, and one which presages the speedy destruction of the Manchus and foreign-

ers, and the consequent opening of a new era of glory to China, is current and is likely to be prevalent just now. Unfortunately such prophecies have a way of bringing about their own fulfillment, and herein lies a distinct danger to foreigners in China at the present time.

PASSPORTS IN ALSACE-LORRAINE.

L'Indépendance Belge (Brussels), Sept. 25.—A long step towards pacification and conciliation has just been taken by Emperor William. The vexatious formality of passports, established in Alsace-Lorraine by Prince Bismarck in 1888, has been done away with, and hereafter foreigners will not be obliged to provide themselves with passports from the German Ambassador at Paris. This intelligent act of international policy, on which we warmly congratulate the young Emperor, will remove, let us hope, the bad impression made by his speech at Erfurt. It is true that even in Germany they made haste to lessen the warlike meaning attributed to that speech, without, however, being able to convince Europe. It was difficult to make people believe in the pacific intentions of a monarch who spoke in such a threatening tone. The abolition of passports in Alsace-Lorraine is a precise and formal act, the meaning of which is not doubtful. In such a measure can be traced naught save the desire, already manifested on several occasions and in a very explicit manner by the young Emperor, to reach a *modus vivendi* with France, equally honorable for and satisfactory to both parties. It is not impossible that recent incidents of international politics have strengthened the desire of the German Emperor in this respect. It is a pledge of peace more weighty than the most unequivocal promises and the most solemn humanitarian protestations.

THE LIQUOR ISSUE.

REPUBLICANS AND RUMSELLERS.

New York Tribune (Rep.), Oct. 2.—What the [New York] Republicans have done is simply this: They have adopted a platform which looks to legislation after the Ohio plan, and is a frank and manly endeavor to settle the question in harmony with the wishes and convictions of the people in various localities. This "comprehensive and efficient excise legislation for giving Local Option by counties, towns, and cities, and restriction by taxation in such localities as do not by option exclude the liquor traffic," appears to some of the liquor-dealers preferable to the fraudulent promises of the Democratic party, and the constant agitation thus produced, and the *Wine and Spirit Gazette* says:

The substitution of a single tax in place of an expensive and complicated license system would be a decided improvement on the present regulation of the liquor traffic. . . . The Ohio Liquor Tax Law was passed by a Republican Legislature. It must have worked to the satisfaction of the whole people, for the Democratic *Southwest* [liquor organ of Ohio—Ed. Digger] says that no effort should be made to change its general features of taxation and Local Option.

It is evident that some of the liquor-dealers themselves have come to prefer the kind of settlement manfully proposed by the Republican party to the trickery and bad faith of the Democracy, and are tired of being used as cats-paws by the Democratic monkey in every political campaign.

New York Voice (Proh.), Oct. 8.—The *Tribune*, Oct. 2, has an amusing editorial from which we learn that though the liquor-dealers are going to leave the Democratic party for the Republican party in large numbers this year, the temperance men must not assume that it is because they like the Republican party better, but simply because they hate the Democratic party worse. They are so grieved over the moral depravity of Democrats that they are going to vote against their interests just to rebuke it. Last year the *Tribune* was shrieking about the things the Democrats would surely do for the liquor-

dealers; this year it is shrieking out that the Democrats are villainous because they didn't do these things! It is a remarkable change of front—almost as remarkable as the change of the liquor-dealers themselves.

Amerikanische Bierbrauer (New York), October.—Which of the two parties [in New York] is the more trustworthy? This is a question which the liquor-dealers should attentively consider before they come forward with their campaign contributions. As concerns platform declarations, they cannot be taken as guides. In regard to the promises of a political party it is less important to consider what is promised than what is for the interest of the party in question. As we have already shown, neither of the political parties feels an interest in seeing that the wishes of the liquor-dealers (even if they are just wishes) shall be entirely and thoroughly fulfilled. There must always be something left to wish for; therefore only small and unimportant favors to the liquor traffic may be expected from the coming Legislature. It would be different if the liquor-dealers stood firmly together, for then they would constitute a force which could insist on and obtain a great deal. But they are divided among themselves, like the political parties. There are to-day Republican, Democratic, and Tammany liquor-dealers, and each supports only that party to which he belongs. Therefore, so far as the liquor question is concerned in the State of New York, it remains as of old.

GLADSTONE ON THE TEMPERANCE QUESTION IN ENGLAND.

In the cable report of Mr. Gladstone's speech on British questions of the day, before the National Liberal Federation at Newcastle, his remarks on the temperance issue are given in brief. It is significant that he made this subject the first one for consideration in his detailed discussion of the various home topics, after his general introductory survey.

Looking at the multitude of topics calling for notice, Mr. Gladstone said he almost echoed the wish of the father of poets for ten mouths and ten tongues wherewith to speak. [Laughter.] He must speak a word of congratulation and hope in regard to the temperance question. Although the Parliamentary proceedings on the subject in 1890 were negative and not affirmative, although they appeared to consist substantially only in the rejection of a bad plan and not in the adoption of a good one, yet they had this effect—they dispose for all time of the monstrous and enormous claims for the compensation of publicans which the present Government acknowledged. If upon the foundation bill which the Government introduced it had been possible to make these claims, they would have proved an impenetrable fort against every attempt to deal effectually with the drink traffic. There were some positive results also. In various parts of the country new life and a more equitable spirit had been infused into licensing boards. "Those approaching my period of life," said Mr. Gladstone, "may not witness it, but many of you will see a thorough and effective reform of the laws connected with the traffic in alcohol, with an acknowledgment of the right of local populations to settle the question whether within their borders public houses shall exist." [Cheers.]

RUM'S HORRORS IN THE SOUTH SEAS.

From Robert Louis Stevenson's Letters from the South Sea Islands.—The sale of drink is among these islands a measure of the jealousy of traders. One begins, the others are constrained to follow, and to him who has the most gin, and sells it the most recklessly, the lion's share of copra is assured. It is felt by all to be an extreme expedient, neither safe, decent, nor dignified. A trader on Tarawa, heated by an eager rivalry, brought many cases of gin. He told me he sat afterward, day and night, in his house till it was finished, not daring to arrest the sale, not venturing to go forth—the bush all round him filled with howling drunkards. At night, above all, when he was afraid to sleep, and heard shots and voices about him in the darkness, his remorse was black. "My God!" he reflected, "if I was to lose my life on such a wretched business!" Often and often in the story of the Gilberts this scene has been repeated; and the remorseful trader sat beside his lamp longing for the day, listening with agony for the sound of murder, registering resolutions for

the future. For the business is easy to begin but hazardous to stop. The natives are in their way a just and law-abiding people, mindful of their debts, docile to the voice of their own institutions; when the tapu is reinforced they will cease drinking; but the white who seeks to antedate the moment by refusing liquor does so at his peril. I have one in my eye who in such a case escaped with difficulty, and bears to this day the marks of human teeth. . . . It was with the approval of all present that I helped to draw up a petition to the United States praying for a law against the liquor trade in the Gilberts, and it was at this request that I added, under my own name, a brief testimony of what had passed. Useless pains, since the whole reposes, probably unread, and possibly unopened, in pigeonhole at Washington.

DR. KEELEY'S DUTY.

New York Sun, Oct. 1.—Dr. Keeley declares that he has a demonstrated cure for drunkenness, and claims that he can destroy the diseased appetite for stimulants absolutely and permanently in ninety-five cases out of a hundred, and yet he refuses to tell what it is, and organizes a company to supply the treatment as a business of which it has the monopoly. He is either afraid to submit his remedy and his treatment to medical criticism and investigation or he is determined to get for himself all the money that can be made out of it. It is for this reason that Dr. Keeley and his remedy have no standing before the medical profession. His treatment can never receive scientific attention so long as he persists in his present course. His conduct is unprofessional. He recognizes no obligation to the healing art. He is a selfish money-maker, and not a benefactor of the race entitled to praise and honorable renown. Our correspondents talk of the professional prejudice which keeps his remedy out of public hospitals; but it is not prejudice, it is judgment arrived at after years of experience. No such secret preparation can be introduced properly and justly into a public institution. Its composition must be known and the medical art must have demonstrated its operation and its efficacy. Otherwise it cannot have a place as a method of treatment deserving of respect. If Dr. Keeley's bold claims for his remedy are justified and the confidence of his patients in their permanent cure is well founded, it is his duty to mankind to give it to the world, trusting for his material reward to the renown which it will give him as a specialist in the treatment of the disease of drunkenness.

DEATHS FROM DRINK.—At the recent International Congress of Hygiene and Demography held in London the relations of alcoholism to the public health were discussed by specialists in preventive medicine. Several brilliant papers were read, and the discussion that followed brought out a practically unanimous opinion that alcoholism should be treated as a disease, and a preventable one. There was no dissent to the opinion that alcoholism is responsible for a large proportion of the abnormal death-rate not only in Great Britain but other countries. For instance, Dr. Norman Kerr of London estimated the number of deaths prematurely occurring in the United Kingdom every year at 40,000 for personal intemperance. "To this direct annual premature fatality of 40,000 inebriates," says Dr. Kerr, "there should be added double that number of deaths of individuals, occurring not directly from their own habits, but indirectly, through accident, violence, starvation, neglect, and disease occasioned by the alcoholic indulgence of persons other than those slain by alcoholic poisoning."—*Christian at Work (New York), Oct. 1.*

TERRIBLE RAVAGES OF DRINK IN LIVERPOOL.—According to the writer of an article on drink and its terrible results in Liverpool, Dr. Carter took a decided part as one of a deputation to the City Magistrates some months ago.

He dwelt with emphasis on the cost to the city, in gaols, workhouses, and hospitals, of the enormously excessive trade in alcohol. Some years ago two great evils were tackled with much effect—gambling houses and houses of ill fame. But 1,857 public houses remain and 241 beerhouses. And some of the results are as follows: 7,000 habitual drunkards exist in Liverpool. Last year 15,054 persons were arrested in the streets for drunkenness. According to the City Coroner, 110 persons died in the same year from excessive drinking, 174 children were overlain in bed, and 21,000 cases of personal injury and disfigurement, arising in nearly every instance from drink, were treated at the hospitals and public dispensaries.—*The Lancet* (London), Sept. 26.

PRESIDENT HARRISON.—President Harrison is fortunate in one respect. He can take a drink occasionally, he can imbibe freely at banquets, he can have his private car well stocked with wines, liquors, and cordials, and partake of them at his pleasure, and escape criticism entirely. The vast majority of the American people are not disposed to criticise him, but there is an element that regards even the temperate use of liquor as a sin, and this element gets around the case of B. Harrison by positively refusing to believe that he drinks at all. This is why the President is a fortunate man.—*Chicago Herald*, Oct. 2.

A REVELATION.—That drunkenness should be so grave an evil as to require German legislation, will surprise those who have looked upon Germany as a temperate nation and have attributed its temperance to the use of beer as against the maddening beverages of America and other lands.—*New York Recorder*, Oct. 4.

RELIGIOUS.

THE BRIGGS CASE.

New York Evening Post, Oct. 6.—The most remarkable feature of yesterday's action on the Briggs case in the New York Presbytery was the fact that the ministers were outvoted by the laymen. This does not mean that the lay members were more conservative than the clergymen, or less tolerant of new light; but that they had a more business-like and hard-headed grasp of the situation, and saw how futile was the attempt of the ministers to cover up a fire that cannot be smothered. The whole church is interested and involved in the Briggs trial, and it is certain to go to the highest tribunal. If the characteristic effort to obfuscate it had succeeded yesterday, it would have been only a temporary success, as the action of the Presbytery would have been sharply reviewed in the Synod and the General Assembly. The case will ultimately have to be argued through on its merits, and the elders had common sense enough to see that a beginning might as well be made at once. That Professor Briggs has a large following in the Presbytery, and that his condemnation will provoke a schism in the church, was undoubtedly shown in the voting of the Presbytery; but it would be a mistake to suppose that as many ministers will stand with him on the merits of the case as voted in his favor yesterday. Many would be willing to hush up the matter in the way vainly attempted, who would not stand out when the final pinch comes. At present, there can be no doubt that the sentiment of the denomination at large is strongly against Professor Briggs. Whether time and his defense will be able to change it before his case has to be passed upon by the highest court of the Church, is very doubtful.

New York Weekly Witness, Sept. 30.—Our objection to Briggsism is that it takes away the Bible as a living and life-giving revelation from God and gives it back to us as a mere compendium of theology, requiring notes and comments from learned men to be properly understood. But these learned men have taken a bigger contract than they can carry out. The

great heart of humanity thirsts for God, "for the living God," and cannot be satisfied with anything short of a direct revelation of God to each individual. Such a revelation cannot be found anywhere else than in the Bible, and can only be found there by those who come with humble hearts and attentive ears listening for the tender tones of the voice of the Good Shepherd. We do not think that Briggsism can do any serious harm. It will undoubtedly shake the faith of many, but the faith which can be so shaken needs to be shaken. If a man's belief in the Bible depends upon the teaching of theologians it rests on a very unstable foundation, and will be of very little use to him.

MARRIAGES BY PROTESTANT MINISTERS RECOGNIZED BY THE HOLY SEE.—A decision was delivered in Rome on Aug. 16 of importance to many persons. William Grant, of Bridgeport, Conn., got a divorce in the Courts of that State from his first wife. They had been married by a Methodist minister, but afterward Grant had joined the Church of Rome, to which his wife belonged. After getting his civil divorce he applied for an ecclesiastical divorce, claiming that a Methodist marriage was not recognized by the Church. In 1887 the local Board declared the marriage valid. Grant appealed to the Archiepiscopal tribunal in Boston, which reversed the decision, and it was declared no marriage. The question was appealed to Rome, and there the highest authority declares the marriage binding, and divorce is refused. This places Grant in a peculiar position, as he has been for some years living with a second wife. As the Roman Catholic Church does not recognize the validity of the orders of Methodist ministers, this is equivalent to declaring that civil marriages are binding upon the consciences of Roman Catholics, and that a divorce obtained in the Civil Courts cannot relieve the Catholic from responsibility to his Church; for Rome allows no divorce for any cause.—*New York Christian Advocate*, Oct. 1.

THE HEREAFTER AND THE PRESENT.—The *Christian Intelligencer* regrets the fact that preachers do not enforce upon their hearers the old motives concerning the uncertainty of life. "Liability to sudden death," it urges, "to die a week hence, to die in thirty days, is a fact, and one of supreme importance. Not many years ago this fact had a large place in the words from the pulpit. Within recent years it has become unusual to hear it mentioned in the church. Men were often urged from the pulpit then to prepare for death and the judgment and eternity. It is certainly not common to hear such urgency now. The pews object, and the pulpit yields and seeks to attain its end in some other way." The confession of our contemporary is justified by the facts. But the mournful tone it assumes is unnecessary. Preachers are coming to feel that eternity is as much on this side of the grave as on the other, that God and the Judgment Day are here as there, and that it is of more importance to abolish the real hells of present existence than to trouble their hearers about fictitious ones hereafter.—*Christian Register* (Unit.), Boston, Oct. 1.

THE CHURCHES AND QUESTIONS OF THE DAY.—The currents of thought within the churches may be inferred from the subjects which it is proposed to discuss at the approaching conferences. The great Methodist Ecumenical Conference, which is to meet in Washington, Oct. 7-20, will discuss "The Church in Her Relation to Labor and Capital," "The Moral Aspects of Labor Combinations and Strikes," "The Moral Aspect of Combinations of Capital," "Obligations of the Church in Relation to the Social Condition of the People," "Christian Work in Agricultural Districts," "Legal Restraint on the Vices of Authority." The Protestant Episcopal Congress, meeting in the same city, will discuss "Evolution and Theism," "Socialism," "The Relation of the

Clergy to Politics," "Catholic and Protestant Tendencies in the Life of the Church."—*The Congregationalist* (Boston), Oct. 1.

FINANCE AND COMMERCE.

FAILURES FOR NINE MONTHS.

Bradstreet's (New York), Oct. 3.—The total number of mercantile failures in the United States for nine months of 1891 (South Dakota excluded, owing to a law there practically prohibiting the collection of the information) was 8,866, as compared with 7,538 in a like portion of 1890, a gain of 1,328, or 17 per cent. The 1891 total is the heaviest on record, but the increase is not all due to unfavorable commercial or industrial conditions. The causes of increased failures in brief are in part the normal growth of the commercial death-rate due to a larger business population, but for the greater part to the prolonged period of restricted trading, enforced economy and resulting weeding out, following the congested money market of November and December, 1890. All of the States which showed larger increases in the number of failures as compared with nine months of 1890 report increases in the amount of liabilities, but there are others in which lists of mercantile failures have not been materially augmented, but in which the aggregate indebtedness of failing traders is much heavier than in a like period last year, notably New York and New Jersey, Florida, Arkansas, Kansas, Illinois, Indiana, Iowa, and Washington. More than one-half of the total increase in the number of failures is to be found in Southern and Western States. Total liabilities for the past nine months equaled \$138,811,510, or more than in nine months of any calendar year with the single exception of 1884, when the May panic caused so pronounced an upheaval in business circles. The increase of liabilities during the past nine months as compared with nine months of 1890 was \$46,269,560, or almost exactly 50 per cent. In nine months of 1884 the total of liabilities was \$195,951,000.

MISSOURI PACIFIC.

Railway Age (Chicago), Oct. 2.—The action of the directors of the Missouri Pacific this week in deciding not to declare a quarterly dividend is a discouraging fact in the midst of a time of general encouragement and financial improvement. The statement submitted to the directors for the first nine months of the present year showed that the earnings of Missouri Pacific proper lacked about \$60,000 of being sufficient for the payment of operating expenses, interest, taxes, and rentals, and for refunding a small amount of second mortgage bonds, while the Iron Mountain company showed a deficit of \$670,678. This is the first time in the eleven years of Mr. Gould's presidency that the Missouri Pacific has failed to pay a quarterly dividend; which is certainly a better record than that made by a good many of the principal railway companies within the same period. The inability to make the usual returns to stockholders is described by Mr. Gould to be the almost total failure of crops in Kansas and Nebraska last year, together with the very low rates received for what grain was carried. For the last two years the Missouri Pacific dividends have amounted to 4 per cent. per annum, in 1888 they were 5½ per cent., and in the five years previous 7 per cent. yearly. The stockholders have thus fared very well on the whole, in comparison with those of other companies, and they can afford to bear the failure to receive a dividend this quarter, in the hope of better things ahead. The present floating debt of the company is \$4,481,347, but there are available securities amounting to \$9,000,000, which can be used to meet its necessities when satisfactory prices can be obtained.

ENGLISH CAPITAL AND AMERICA.

London Dispatch, *New York Herald*, Oct. 4.—Ever since Mr. Goschen converted the consols and brought them down in price from 103

to 94, with lower rates of interest, thousands of small holders have been looking out for investments yielding larger returns. The depression which hung so long over the American market, and the loss of confidence in railway shares and bonds drove the British public into other fields. They went further and fared worse. Argentina swallowed up their money, and then surplus capital began to flow to the United States. If there were any steadiness in the American market, an immense demand would soon spring up here for bonds or shares with any decent prospect before them. An eminent banking firm said to me to-day: "Heaps of money are waiting for investment in America. We used to feel safe in recommending a select list to our customers, but now we scarcely know what to touch ourselves. If Americans cannot hold up their end of the line, it is no wonder that the other end drops here." One thing is certain, not all the efforts of the combination which propped up the Barings can induce the public to go into South Americans again. The tendency is always to return to the United States, but disturbing influences, whether promoted by Jay Gould or others, check and repel this tendency. Somebody is perpetually crying out in Wall street: "Don't bring your money here or you will lose it!" Wanton efforts to depreciate American credit and injure American securities are already causing much mischief and may do more. It cannot be too distinctly made known that the public here would choose the United States as an outlet for their capital if they were not driven off by the menaces of certain operators in Wall street.

MISCELLANEOUS.

BOULANGER.

Courrier des Etats Unis (New York), Oct. 4.—Boulanger thought he ought to give a reason for his voluntary death, which was very easy to be explained, though upon grounds very different from those which he set forth in the note he left behind him, entitled, "My Will." It was because he foresaw that the logic of public opinion would leave standing nothing of the monument of pride and egotism that it had been his aim all his life to construct that he wished to deceive the world in regard to the reasons causing him to relinquish the miserable existence in store for him. Ruined in his political fortunes, and so far ruined in his private fortune as to be unable to maintain himself in the luxury in which he had been living, since his departed "companion" had carried that fortune away with her, he felt obliged, engrossed as he was with posthumous vanity, to color with an interesting pretext his desperate resolution. The death of Madame de Bonnemain furnished a plausible explanation of the suicide. It would be curious to study and note all that Boulangerism killed before it killed itself. There can be no doubt that it killed many generous passions, for not a few adventurous spirits, though assuredly in good faith, were caught in it. All that remained of the monarchical parties passed over to Boulangerism and was mutilated by the movement of its wheels. The complicity of the Count of Paris in the Boulanger schemes extinguished the last traces of sympathetic consideration remaining for the Orleans dynasty and the "Legitimacy" which that dynasty has inherited. The Bonapartes came out of the affair less scorched financially, but not less compromised—compromised by moral aid given, and by the expectant attitude they preserved to the very end. In a word, of all the auxiliaries who, at one time or another, served on the staff or in the ranks of the party, very few venture to-day to boast of their service, and many of them have lost more than respectability. By all these failures France has profited—France and the Republic. The striking successes that have come as Boulangerism has disappeared—the place of France in the first rank of European nations reconquered,

her army reorganized, more brilliant, more applauded than ever,—these successes were not the least of the heart-breaking influences that demoralized Boulanger and urged him on to the final sacrifice which capped the sacrifice of all who attached themselves to his fortunes. What remains after him, after the stroke inflicted on the monarchical parties, on the ambitious people of all shades, and all degrees of social position, who speculated on his political prospects, is regret and shame; but none of it will attach to France.

New York Staats-Zeitung, Oct. 1.—Comediant—Tragediant! The conspicuous comic actor, so familiar with all the varying gamuts of politics and love, chooses to bring his life to a tragic end, after having made a complete fiasco in both departments of his art. The ladies, who regarded so enthusiastically the beautiful beard, melancholy eyes, and coal-black steed of the brave General, will shed tears of bitterest anguish over the supposed victim of romantic love, and it will be difficult to console them for the cruel loss. But the men, who in the memorable period of 1887-89 looked expectantly for highly valuable performances, and in all seriousness persuaded themselves that this was a real man of destiny, must feel heartily ashamed now that they are able to see quite clearly how far astray they were. And yet it is a fact that for years it was proper to view Boulanger as a very important factor in French, and therefore in European affairs. It is no dream that this boudoir-hero decided the fate of ministries in France, and that in April, 1887, he was within a hair's breadth of being able to precipitate a fearful war of revenge. It may have been a wretched farce, but it was a well-played one; Bonapartists and Royalists on the one hand, and Radicals and even Anarchists on the other, centred their hopes in Boulanger. This is to be remembered not as a dream, but as the naked reality of the immediate past. And all possibilities were open to him, for in France everything is possible to him who can command energy, gold, and applause. But the revenge-hero of the future sacrificed the present for love intrigues with women of doubtful beauty and uncertain age. The Parliamentary leader who owed his position to the gold of a champagne-duchess and whose one appearance in the Chamber of Deputies resulted in a most ludicrous failure, presented incongruities that would have rendered him foolish anywhere but in France. Even there the puppet was certain to manifest and demonstrate his utter insignificance as soon as it should be decided to take hold of matters earnestly.

WILLIAM HENRY SMITH.

New York Tribune, Oct. 6.—Few English statesmen have enjoyed more universal esteem and kindly regard on the part of men of every political faction than the Right Honorable William Henry Smith, whose death took place yesterday. He was an admirable type of the British middle class, possessing all the sound common-sense, the ingrained respectability, and the sturdy honesty which constitute its best characteristics and render it the backbone of the nation. The son of a small newsdealer, and himself a member of his father's firm, his efforts at the outset of his political career to ally himself to the Liberals were contemptuously rejected by the latter, and he was refused admission to the Reform Club on the ground that he was in trade—that is to say, a retail newsdealer. He thereupon offered his services to the Conservative party, who displayed greater breadth of view, and the shop-keeper whom the Whigs rejected on the score of the inferiority of his social status died yesterday honored and esteemed as the First Lord of the Treasury, as Lord Warden of the Cinque Ports, and as the Parliamentary leader of the blue-blooded Tory party of Great Britain. Mr. Smith's career was almost as wonderful in its way as that of his first friend and patron,

Lord Beaconsfield. The eminence, however, which the latter achieved by dint of genius, and an impudence so brilliant as to be almost sublime, "Old Morality" attained by sheer hard work and application, and by the possession in a marked degree of that quality which Englishmen prize above all others, namely, honest common-sense.

THE SING SING EXECUTIONS—THE OFFICIAL REPORT.

New York Times, Oct. 2.—The report of the two physicians who had official charge of the electrical executions at Sing Sing on the 7th of July shows that the application of the current in the four cases was made somewhat experimental. In the first case the current of 1,485 volts was applied for 27 seconds, and, signs of life appearing, was applied again, after an interval of between one and two minutes, for 26½ seconds. In the next case, to ascertain whether continuance of the current or the sudden impact of making and breaking it was more important three contacts of 10 seconds each were made, and then, signs of life appearing, a contact of 19 seconds was made, when life was extinct. This showed that continuance of the current was important. In the third case three contacts of the current of 20 seconds each were made. The result indicated that they were unnecessarily long, and in the last case there were three contacts of 15 seconds each, with intervals between them of 20 seconds. While this looks like experimenting upon human life, the doctors say that in all the cases "unconsciousness was instantaneous and continuous from the first moment of contact," and they were able to draw the conclusion that to insure death as speedily as possible a current of the power employed in these cases should be applied for fifty to sixty seconds. Of the complete success of this method of executing the death penalty there seems to be no doubt.

SOCIALISTS AND ANARCHISTS AS CITIZENS.

An American Solomon on the bench has again laid down the law that Socialists and Anarchists cannot become citizens of the United States. In the case in question, which arose in Uvalde, Tex., a certain R. V. Sauer applied for his naturalization papers. All the necessary conditions had been complied with, but Sauer having admitted under oath that he was a Socialist and a follower of Most, the Judge decided that he was ineligible, on the ground that Socialism and Anarchy are antagonistic to the Constitution of the United States. Sauer will appeal, and it remains to be seen whether the decision will be upheld in the higher courts. That the capitalistic element will applaud the Texan Judge's decision goes without saying; but so many questions are involved, even from the citizen's point of view, that it is improbable the decision will acquire the force of law throughout the United States. Nevertheless, it affords a fair indication of the animosity with which the well-to-do citizen regards Socialistic ideas.—*New York Volkszeitung (Socialist), Oct. 1.*

THE LENGTH OF THE SKIRT.—We must, as women of common sense, agree to stand by each other in wearing street skirts that do not fall below the ankles. To do less is uncleanly and costs us the respect of every thinking person who sees us shuffling along on our street-mopping expeditions. Let us insist on this reform for simple decency's sake, to say nothing of health or wholesomeness. This is the first step, this the hour's demand; all else that health, modesty, and good taste derived from a study of universally accepted art standards indicate will follow in due order, if only we women will move according to systematized and associated plans in our efforts to secure dress reform.—*Frances E. Willard in the Woman's Journal (Boston), Oct. 3.*

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- Catechizing, The Ministry of. Monsigneur Dupanloup. *Amer. Eccles. Rev.*, Oct., 8 pp. The art of teaching the children.
- Christ. Is He Himself the Sufficient Creed of Christianity? Prof. Gulliver. *Andover Rev.*, Oct., 11 pp. Review of the book *Christ Himself*. By the Rev. Alex. McKenzie, D.D.
- Criticism versus Ecclesiasticism. II. Ecclesiasticism. The Rev. Stewart Means. *Andover Rev.*, Oct., 22 pp. Points out the achievements of the Ecclesiastical movement.
- Gainey Bridge, The Associate Presbytery at. R. J. Miller, D.D. *Evangelical Repos.*, Oct., 7 pp. Illus. Historical.
- God and Law. Prof. H. A. Mott, Ph.D., LL.D. *Menorah*, Oct., 6 pp. The laws of nature are but the transcript of the thoughts of God.
- Irregularitas ex Hæresi. The Rev. Joseph Putzer, C.S.S.R. *Amer. Eccles. Rev.*, Oct., 8 pp. A digest of the opinion of the Congregation of the Cardinals respecting heresy.
- Job (Genung's); or, "The Epic of the Inner Life." D. H. Chamberlain. *N. E. and Yale Rev.*, Oct., 15 pp. A review of *The Epic of the Inner Life*. By John F. Genung.
- Lady (Our). A Legend of. The Rev. H. T. Henry. *Amer. Eccles. Rev.*, Oct., 7 pp. A legend of the espousals of Our Lady and St. Joseph.
- Methodism, A World Congress of. I. The Coming Washington Conference and Its Programme. The American Editor. II. Methodism and the English-speaking World. The English Editor. *Rev. of Revs.*, Oct., 12 pp. Illus.
- Ministry (the), Enthusiasm for. Geo. A. Gordon. *N. E. and Yale Rev.*, Oct., 17 pp. Notes some reasons for a lofty and passionate interest in the ministry.
- Organic Union vs. Inter-Denominational Fraternity. George P. Hays, D.D. *Mag. of Christian Lit.*, Oct., 3 pp. The difference between these.
- Prayer in a Universe of Law. Edward S. Parsons. *N. E. and Yale Rev.*, Oct., 6 pp. An argument to reconcile answer to prayer with the workings of natural law.
- Pulpit (the). The Authority of, in a Time of Critical Research and Social Confusion. Prof. Tucker. *Andover Rev.*, Oct., 19 pp. The opening address at the Andover Theological Seminary, Sept. 16, 1891.
- Sunday-School Bible Study, An Advance Step in. The Rev. E. Blakeslee. *Andover Rev.*, Oct., 11 pp. Refers to the Outline Inductive Bible Studies on the Life of Christ.

SCIENCE.

- Aërial Navigation, Progress in. O. Chanute, C. E., Pres. Amer. Society of Civil Engineers. *Engineering Mag.*, Oct., 13 pp. Illus.
- Aërial Navigation—the Power Required. Hiram S. Maxim. *Century*, Oct., 8 pp. Illus. Describes experiments.
- Block System Problem (the), Solution of. H. Ward Leonard, E.E. *Engineering Mag.*, Oct., 7½ pp. Calls attention to the signaling art, and how to make a thoroughly reliable and practicable block system for railways.
- Electricity (Decorative), The New Art. N. G. Wall. *Engineering Mag.*, Oct., 10 pp. Illus. The decorative possibilities of electric lighting.
- Keely Motor (the), One View of. T. Carpenter Smith, M.E. *Engineering Mag.*, Oct., 6 pp. If the Keely Motor is not a fraud, it has not marked any advance in the mechanic arts.
- Landscape Gardening, The Possibilities of. John De Wolf, L. A. *Engineering Mag.*, Oct., 7 pp. Deals with landscape art in the United States.
- Railroad Building on the Texas Frontier. George W. Rafter, C. E. *Engineering Mag.*, Oct., 12½ pp. Illus.
- Tornado (a), The Conditions Causing. Prof. H. A. Hazen, U. S. Weather Bureau. *Engineering Mag.*, Oct., 12 pp. Illus. The environments of the tornado, its appearance, its work of destruction, and other facts that have been determined.

SOCIOLOGICAL.

- Boerne, Heine, and Lassalle. M. Ellinger. *Menorah*, Oct., 8 pp. Sketch of these three great advocates of social organizations.
- Cherokee Outlet (The). D. W. C. Duncan. *Andover Rev.*, Oct., 9 pp. A consideration of a public document entitled the "Cherokee Outlet" in reference to "opening up" these Cherokee lands.
- Commonwealth (The) and the Incomplete Societies within the Commonwealth. The Rev. R. J. Holland, S.J. *Amer. Eccles. Rev.*, Oct., 15 pp. Observations upon the duties of the State, social organizations, etc.
- Crime, The Prevention of. Dr. Ferdinand Tönnies. *International Jour. of Ethics*, Oct., 26 pp. A discussion of penal law as a direct moral problem, or, at least, as having preëminently moral consequences.
- Critical Periods (The Two) in the Life of the Young. A. S. Chesebrough. *N. E. and Yale Rev.*, Oct., 16 pp. These periods are respectively at the beginning and at the end of child-life.

Ethics (the) of Ancient Greece, The Unity of. Prof. Leopold Schmidt. *International Jour. of Ethics*, Oct., 10 pp. Answers a criticism of the author's work "Die Ethik der Alten Griechen," by Mr. Davidson, who pronounced against the unified ethics of Greece.

"Labor" Problem (The So-called). Albert Mathews. *N. E. and Yale Rev.*, Oct., 7 pp. Calls attention to failures in dealing with the labor problem, and suggests, as a novel experiment, that a little common sense be tried.

Liberty, What is? Morris Goodhart. L.L.B. *Menorah*, Oct., 6 pp. Liberty is to be had by a system of institutions extensive enough to support the Government.

Missionary Labor, An Untouched Field for. Linton Satterthwait. *N. E. and Yale Rev.*, Oct., 10 pp. The field is the public conscience; especially in politics.

Moral Instruction (Unsectarian), The Problem of. Felix Adler, Ph.D. *International Jour. of Ethics*, Oct., 9 pp. Answers the question: How can we impart moral instruction in such a way as to satisfy all parties?

Press (The) and Public Men. Gen. H. V. Boynton. *Century*, Oct., 10 pp. The relations between the press and the public men of this country.

Property (Private) in Land, The Right of. Prof. J. Platter. *International Jour. of Ethics*, Oct., 13 pp. A discussion of the "Ethics of Property in Land."

Punishment, The Theory of. The Rev. H. Rashdall. *International Jour. of Ethics*, Oct., 12 pp. The substance of this paper was preached as an assize sermon at St. Mary's, Oxford.

Social Movements of Our Time (the), An Interpretation of. Prof. Henry C. Adams. *International Jour. of Ethics*, Oct., 19 pp.

Sophokles, The Ethical Teaching of. Prof. Arthur Fairbanks. *International Jour. of Ethics*, Oct., 16 pp. An examination of the ethical teaching of Sophokles.

Wagon Roads (Our), The Future of. William Claypoole, C. E. *Engineering Mag.*, 7 pp.

UNCLASSIFIED.

- Deer-stalking in the Indian Territory. Francis J. Hagan. *Outing*, Oct., 8 pp. Illus. Descriptive.
- El Dorado, Who Was? Lieut. Henry Rowan Lemly. *Century*, Oct., 11 pp. Illustrations from the Ruiz-Randall collection.
- Field Trial Winners in 1890. Edwin H. Morris. *Outing*, Oct., 3 pp. Illus. descriptive of several field trials and the winners.
- Football (Recent) at Harvard. A. Longdrop. *Outing*, Oct., 7 pp. Illus. Deals with the introduction and progress of the game at Harvard.
- Goose-Shooting in the Sacramento Valley. *Outing*, Oct., 3 pp.
- Jump (The Running Broad). Malcolm W. Ford. *Outing*, Oct., 5 pp. Illus. Descriptive.
- Mackerel and Mackerel Seines. John Z. Rogers. *Outing*, Oct., 4 pp. How mackerel are caught.
- Marble Quarrying in the United States. E. K. Morse. *Engineering Mag.*, Oct., 6 pp. Brief description of principal quarries and the methods employed in quarrying.
- Miners (Gold and Silver), Modern Types of. Albert Williams, Jr., E. M. *Engineering Mag.*, Oct., 15 pp. Illus.
- Mississippi National Guard (The). Lieut. R. K. Evans, U. S. A. *Outing*, Oct., 4 pp. Illus. Descriptive.
- Nicaragua, Tarrying in. Pleasures and Perils of the California Trip in 1849. Roger S. Baldwin, Jr. *Century*, Oct., 21 pp. Illus.
- Rose Tree Hunt Club (The). Alfred Stoddart. *Outing*, Oct., 4 pp. Illus. Descriptive of the oldest organization of the kind in the United States.
- Siberia, My Last Days in. George Kennan. *Century*, Oct., 18 pp. Illus. Descriptive of Minusinsk in Eastern Siberia.
- Upper Peninsula Runways. Ed. W. Sandys. *Outing*, Oct., 11 pp. Illus. Descriptive of a shooting trip in Canada.
- Utes (the), Besieged By. The Massacre of 1879. Col. E. V. Sumner. *Century*, Oct., 10 pp. Illus. Descriptive.
- Wheels (Our), How We Ride. Grace E. Denison. *Outing*, Oct., 3 pp. Cycling for women.
- Yacht Clubs of the East. Capt. A. J. Kenealy. Part III. *Outing*, Oct., 4 pp. Illus. Descriptive.

FRENCH.

BIOGRAPHICAL.

- Crispi (Francesco). *Correspondant*; Paris, Sept. 10, pp. 13. Biographical account of the Italian ex-Prime Minister.
- Maupassant (Guy de). Georges Brandès. *Revue Bleue*, Paris, Sept. 12, pp. 6. Translation from the Danish of a critique on the eminent French novelist.
- Rose (Toussaint), A Secretary of Louis XIV. M. de Villiers du Terrage. *Revue Bleue*, Paris, Sept. 19, pp. 2. Biographical article.
- Scherer (Edmond). Gaston Frommel. *Rev. Chretienne*, Paris, Sept. 1, pp. 20. Second part of a biographical paper.
- Swiss Statesman (A). Virgile Rossel. *Nouvelle Rev.*, Paris, Sept. 15, pp. 20. Biographical sketch of Numa Droz, a living Swiss statesman of high reputation.

EDUCATION, LITERATURE, AND ART.

- Geography, The Importance of Teaching it in the XIXth Century, especially as a basis for emigration and colonization. General Annenkoff. *Nouvelle Rev.*, Paris, Sept. 1, pp. 9.
- Girls, A Practical Reform in the Instruction of. Michel Bréal. *Revue Bleue*, Paris, Sept. 12, pp. 1. Declaring the entire success of a recent reform in public schools of Paris, whereby young girls attend school from nine o'clock to noon only.
- Joan of Arc in England. Marie Dronsart. *Correspondant*, Paris, Aug. 25, pp. 32. Comments on a lecture delivered this year in England, vindicating the Maid of Orleans from certain imputations cast on her by English writers.
- Lecturer, How I Became. Francisque Sarcey. *Revue Bleue*, Paris, Sept. 19, pp. 5. Sixteenth part of reminiscences.
- Mirabeau, Recent Works About. L. de Lanzac de Laborie. *Correspondant*, Paris, Aug. 25, pp. 11.
- Moral Education in the University. Ch. H. Boudhors. *Revue Bleue*, Paris, Sept. 19, pp. 4. Suggestions for educating the moral nature in French colleges.
- Painting, Pascal's Ideas About. Henry Jouin. *Nouvelle Rev.*, Paris, Sept. 15, pp. 14.
- Sèvres, Manufacture of, during the Revolution. Edouard Garnier. *Nouvelle Rev.*, Paris, Aug. 15 and Sept. 1, pp. 19 and 18. Two papers, giving an historical account of the famous porcelain manufactory at Sévres during the French Revolution.
- Theatre (The) for a Hundred Years. André Chadoorne. *Nouvelle Rev.*, Paris, Sept. 1, pp. 14. Analysis of all the dramatic and lyrical works (56,033 in number) produced at French theatres from 1789 to 1878.

Theatre (The French) at the end of the 16th and the beginning of the 17th centuries. G. Lanson. *Revue Bleue*, Paris, Sept. 12, pp. 7.

Thinkers (Two). Abbé Roux and the Countess Diana. *Correspondant*, Paris, Sept. 10, pp. 22. Analysis of two books lately published by the persons named.

United States, Literary Protection in. C. de Varigny. *Revue Bleue*, Paris, Sept. 5, pp. 5. Approving, with reservations, the International Copyright Act passed last session.

United States, Public Schools and the Liberty to Teach in. Claudio Jannet. *Correspondant*, Paris, Aug. 25, pp. 28. Second and last article.

POLITICAL.

Australian Federation. Jules Berland. *Revue Bleue*, Paris, Sept. 19, pp. 8. First of two articles discussing the probabilities of Australian federation and independence.

Bering Sea, The Fur Seals of. G. de la Sablière. *Correspondant*, Aug. 25, pp. 15. Account of the disagreement between the United States and Great Britain in regard to the subject named.

Ideas (Our Moral and Political) Harmonious Adjustment of. Courcelle-Seneuil. *Nouvelle Rev.*, Paris, Sept. 15, pp. 15.

War (Naval) between France and England. Commandant Z—. *Nouvelle Rev.*, Paris, Sept. 15, pp. 10. Maintaining that France would not be equal to England at sea in a naval war, but must take means to defend her coasts.

RELIGIOUS.

Christianity and Occultism. Monsignor d'Hulst. *Correspondant*, Paris, Aug. 25, pp. 21. Analysis and criticism of a recently published work. "Eoraka," maintaining that Christianity has an esoteric meaning, hidden from the great mass of believers.

Edict of Nantes (the), Revocation of. Frank Duaux. *Rev. Chrétienne*, Paris, Sept. 1, pp. 13. Extract from a forthcoming "History of the Establishment of French Protestants in Sweden."

Genesis, The First Chapter of. M. Thury. *Rev. Chrétienne*, Paris, Sept. 1, pp. 12 pp. Second part of a commentary on the subject.

Germany, The Work of the Catholic Clergy in. Abbé A. Kannengieser. *Correspondant*, Paris, Sept. 10, pp. 57. Account of the great influence of the Roman Catholic clergy in Germany.

Spain, The French Clergy in, during the Revolution (1792-1800). Geoffroy de Grandmaison. *Correspondant*, Paris, Sept. 10, pp. 22. First of two articles.

Voice of One Crying in the Wilderness. St. John, I., 23. C. Wagner. *Rev. Chrétienne*, Paris, Sept. 1, pp. 12. Sermon on this text.

SOCIOLOGICAL.

Encyclical (The) of Leo XIII. and the Tariff Question. E. Martineau. *Nouvelle Rev.*, Paris, Sept. 15, pp. 10. Contending that those who believe in the Pope's recent Encyclical cannot support a protective tariff, which is State Socialism organized for the profit of the rich.

Financial Crisis (The Approaching) and the Situation of France. Frederic A. Bellevue. *Nouvelle Rev.*, Paris, Sept. 15, pp. 9. Prophecy of a Financial Crisis in the United States in September or October of this year.

Life, the Conquest of. Emile Gautier. *Nouvelle Rev.*, Paris, Aug. 15, pp. 19. Prognosticating that the quantity of food produced by the earth will be immensely increased in the future.

Revolutions, The Small and Great Causes of. Dr. Cesare Lombroso. *Nouvelle Rev.*, Paris, Aug. 15, pp. 12. Maintaining that the greatest radical causes of revolutions are physical ones.

Books of the Week.

AMERICAN.

According to St. John. Amelie Rives. U. S. Book Co. Cloth, \$1.25.

Arts (The Fine). Prof. G. Baldwin Brown. University Extension Manuals. Charles Scribner's Sons. \$1.

Babyland for 1891. D. Lothrop & Co., Boston. Bound vol. Illus. Cloth, \$1.

Birds and Flowers. Mary Howitt. Illus. by H. Giacomelli. New Ed. T. Nelson & Sons. Cloth, \$1.

Birds (the), With. A Compilation of Various Authors. D. Lothrop & Co., Boston. Cloth, Illus., \$1.50.

Boy Emigrants (The). Noah Brooks. Charles Scribner's Sons. \$1.25.

Boy Settlers (The). A Story of Early Times in Kansas. Noah Brooks. Illus. Charles Scribner's Sons. \$1.25.

British Empire (the), Graphic History of, From Celtic Times to the Present Day. T. Nelson & Sons. Cloth, \$2.

Cæsar's Gallic War, Eight Books of. William Rainey Harper, Ph.D., and Herbert Cushing Tolman, Ph.D. With the Life of Cæsar, Description of Gaul, The Roman Art of War. Amer. Book Co., New York, Cincinnati, Chicago. Cloth.

Calendar (The Perfect) for the Christian Era. Henry Fitch. Funk & Wagnalls. Paper, 50c.

Evolution and Its Relation to Religious Thought. Joseph Le Conte. New and Revised Ed. Illus. Appleton. Cloth, \$1.50.

Faith Doctor (The). Edward Eggleston. Appleton, Cloth, \$1.50.

Grammar (English), Advanced Lessons in. For Use in Higher Grammar Classes. Wm. H. Maxwell, M.A., Ph.D. Amer. Book Co., N. Y., Cin., Chicago. Cloth.

Khartoum, The Dash for: A Tale of the Nile Expedition. G. A. Henty. Charles Scribner's Sons. Cloth, Illus., \$1.50.

Manx Nation (The Little). Hall Caine. U. S. Book Co. Cloth, \$1.00.

Money, The Use and Abuse of. Dr. W. Cunningham. University Extension Manuals. Charles Scribner's Sons. \$1.00.

New Mexico David, and Other Stories and Sketches of the Southwest. Charles F. Lummis. Illus. Charles Scribner's Sons. \$1.25.

Old Testament, the Literature of, An Introduction to. Prof. S. R. Driver, D.D., of Oxford. Charles Scribner's Sons. \$2.50.

Our Little Men and Women of 1891. D. Lothrop & Co., Boston. Bound Vol., Illus. Cloth, \$1.75.

Pansy for 1891. Edited by Pansy. D. Lothrop & Co., Boston. Bound Vol., Illus. Cloth, \$1.75.

Physics (Appleton's School). Embracing the Results of the Most Recent Researches in the Several Departments of Natural Philosophy. John W. Quackenbush, A.M., M.D. Professors Alfred M. Mayer, Silas W. Holman, Francis E. Nipher, and Francis B. Crocker. Amer. Book Co., N. Y., Cin., Chicago. Cloth.

Plato, Select Dialogues of. 4 Vols., bound in buckram, in a box. Charles Scribner's Sons, \$5.00.

Prescott (William H.), Complete and Authorized Editions of the Works of. Ed. with Notes by John Foster Kirk. J. B. Lippincott Co., Phila. 16 Vols. Cloth, \$16.50.

Railway Man (The) and His Children. Mrs. Oliphant. John W. Lovell Co. Paper, 50c.

Religion, the Science of, Manual of. P. D. Chantepie de la Saussaye, Prof. of Theology at Amsterdam. Longmans, Green & Co. \$3.50.

Shakespearean Rarities, the Hallwell-Phillipps' Collection of, Formerly Preserved at Holfordbury Copse, Brighton, A Calendar of. Enlarged by Ernest E. Baker, F.S.A. Longmans, Green & Co. \$3.50.

South America, Wanderings in. C. Waterton. T. Nelson & Sons. Cloth, \$2.00.

St. Dominic, Founder of the Friar Preachers, The History of. Augusta Theodora Drane. Longmans, Green & Co. Illus. \$5.00.

Trees (the), The Stories of. Mrs. Dyson. T. Nelson & Sons. Cloth, \$1.25.

Whist Congress (the First American), Proceedings of. Held at the City of Milwaukee, April 14-17, 1891. Eugene S. Elliott. C. N. Casper, Milwaukee. Cloth, \$1.50.

Current Events.

Wednesday, September 30.

The 108th Convention of the Protestant Episcopal Church of the Diocese of New York meets in St. Bartholomew's Church, New York City. George William Curtis is reflected president of the National Civil Service Reform League. The Johns Hopkins University begins its sixteenth academic year.

General Boulanger commits suicide in a cemetery near Brussels. The seventh Canadian Parliament is prorogued by Governor-General Stanley. The French Minister of Foreign Affairs receives information that the Governor of Wu-hu, Province of Ngan-Hotel, where the recent outrages were committed has been dismissed in compliance with the demands of the Powers. The Argentine Republic suspends gold payments for two years.

Thursday, October 1.

The Convention of the Irish National League of America meets in Chicago. A general strike of railroad coal miners of the Pittsburgh district begins; it is estimated that nearly 10,000 men quit work. The Leland Stanford, Jr., University is formally opened; 440 students are admitted.

The National Liberal Federation Congress opens at Newcastle; 3,000 delegates are present. Thirteen bombs are exploded under a bridge near Prague, a few hours before the train bearing the Emperor of Austria reached it. A terrible fire is raging in Halifax, threatening the destruction of the city. Richard O'Brien is found guilty of criminally libelling Prince George of Wales in *New York Truth*.

Friday, October 2.

Snow falls to the depth of three feet in Montana. The Irish National League Convention in Chicago adopts a platform moderately against Parnell; M. V. Gannon, of Omaha, is chosen president. News is received of the seizure early in September of the American sealing schooner *Lewis* while raiding Bering Island, one of the Russian possessions; the captain and crew, who resisted, were taken to Vladivostok for trial. In New York City, the Grand Jury fails to find any indictment in the matter of the Park Place disaster.

Mr. Gladstone reviews the political situation in a speech at Newcastle. Disrespectful acts of a party of French pilgrims at Victor Emmanuel's tomb cause serious disturbance in Rome. The Venezuelan Congress passes a Bill of Rights.

Saturday, October 3.

At Kingston, N. Y., Treasurer Ostrander and his assistant, M. V. Trumbour, of the Ulster County Savings Bank, are arrested for robbing that institution of half a million dollars; there is great excitement among depositors, and the bank is closed. At Glen Carbon, Pa., a colliery explosion instantly kills one man, fatally injures three, and buries seven others. Several counties in New York State make Senate and Assembly nominations. At their residence, 816 Madison avenue, New York City, a daughter is born to Mr. and Mrs. Grover Cleveland.

The funeral of General Boulanger takes place at Brussels. The Yemen revolt is reported ended. A sharp rise in the price of grain in India is reported.

Sunday, October 4.

Forest fires rage in California. Seven persons are killed and many seriously injured by the explosion of a tug in Chicago River. In New York City the Central Labor Union, by formal resolution indorses the candidate for Governor who will work for the adoption of the blanket ballot. Mrs. Frank Leslie is married to W. C. K. Wilde, a brother of Oscar Wilde.

A meeting of workmen in Hyde Park, London, denounces the Liberal Federation. The Earl of Portsmouth dies. It is announced that Mr. and Mrs. Gladstone will winter in Florence. Prince Albert Victor is mentioned in connection with the suicide of Lydia Miller, a Gaiety actress; a private inquest was held and the coroner refuses any access to the depositions. The Chilean steamer *Itata* starts from San Diego for Valparaiso.

Monday, October 5.

A reception is tendered to Roswell P. Flower by the Democrats of New York City; ex-President Cleveland makes an address. The Methodists of New York give a reception to the delegates to the Second Methodist Ecumenical Conference. The New York Presbytery, by a vote of 64 to 62, refuses to lay on the table the report of the committee preferring charges of heresy against Dr. Briggs; the report is adopted. Militia are held under arms at Kingston to protect the wreckers of the Ulster County Savings Bank.

The *Pester-Lloyd* publishes an article to the effect that Russia is making an enormous concentration of troops on the banks of the Pruth. An attempt is made to blow up the Episcopal Palace at Trieste. Dispatches from Stuttgart announce that King Karl I. of Wurtemberg is dying. French pilgrims attend low mass celebrated by the Pope in St. Peters.

Tuesday, October 6.

In Stone County, Mo., a band of outlaws armed with Winchester rifles is discovered in a cave; the authorities are guarding the entrance and intend to starve them out. The Central New York M. E. Conference at Cortland makes appointments. Yale University is damaged by fire to the extent of \$50,000. The eighteenth annual Convention of the Woman's Christian Temperance Union of the State of New York meets in the Broadway Tabernacle, New York City. Lieutenant-Governor Jones undergoes an operation upon his left eye which will confine him to a darkened room for a month.

The Right Hon. William Henry Smith, First Lord of the Treasury and Tory leader in the House of Commons, dies at Walmer Castle. Karl I., King of Wurtemberg, dies aged sixty-eight years. A San Francisco dispatch states that Queen Liliuokalani, of Hawaii, is dying. Italy decides not to take any part in the World's Fair. The Archbishop of Canterbury opens the Church Congress at Rhyl. The Tariff Committee of the French Senate resumes its deliberations; the Minister of Commerce intimates that he will oppose any modifications of the Tariff Bill as approved by the Chamber of Deputies. Charles Stewart Parnell, the Irish leader, dies suddenly near midnight, at his home at Walsingham Terrace, Brighton.

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